





Number I

Page 7

Page 7 of 7



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AUDIENCE LISTENING TO A PASSION PLAY OF THE SHIAH MOSLEMS DURING THE MUHARRAM OR TIME OF MOURNING



THE
MISSIONARY REVIEW OF THE WORLD.*

VOL. XX. No. 9.—*Old Series.*—OCTOBER—VOL. X. No. 9.—*New Series.*

GLIMPSSES OF LIFE ON A PERSIAN HIGHWAY. †

BY ROBERT E. SPEER.

There are two prevailing modes of travel in Persia, on foot and astride. The former is not popular. It is amazing to see what endurance the apparently indolent Persian, who will move when he must, and will work on the same terms, possesses, and with what untiring, unresting zeal he will work in some occupations, such as that of chavadar, which bring small remuneration, involve great risks, are full of hardships and can force no man to choose them. The chavadar is the Persian freight-car conductor. He owns a number of horses, and carries freight of all sorts, human and inanimate, to any part of Persia or even into Turkey. But no Persian will walk when he can ride, even tho to ride he must heap himself above a load borne by a patient, staggering donkey, one of those animals which make a mute, almost heart-breaking appeal for a belief in the immortality of brutes. "Anything to do my work, to keep my feet off the ground," is the motto of the Persian traveling. Those who ride go astride, women and all. The camel drivers often ride with both feet on one side, and when Dr. Vanneman accompanied the Shah's harem from Tabriz to Teheran, much of his work was to patch up camel drivers, who had fallen off in their sleep. The donkey riders sometimes ride with both legs dangling on one side within a few inches of the ground. All this is ultra laziness, however. The trowsered women ride alone, or sit behind the men. The side-saddle of one of the ladies of our party was a source of constant amazement in the country and villages. "Why she has no legs," cried the people on one side. "Yes, she has," cried those on the other, "they are both on this side of her." And so she rode along, a Frangee monstrosity.

Not all Persians go a-traveling, but all do, who can. The four vital elements of Islam are the prayers, the fasting, the sacred fifth

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

† A letter from Kangaver, Persia, January 25, 1897.

of the income, and the pilgrimages. A more consistent religion of works, as the matter has turned out in practice, could scarcely be invented, so on pilgrimages go all who can. There are many reasons for a Persian's remaining a settled part of one community, and for his children's standing in his place after him, but the traveling instinct has been cultivated by centuries of Islamic influence, and the highways are full of life and movement, fuller than such a thin population would justify, were it not for the religious obligation that drives thousands to waste in this way what has been painfully earned and is direfully needed at home. The travelers bound for the religious shrines, Kerbela, Meshed, Kum, converge into the great roads running thither, and the student of the people's life sees it unbarred here.

Down one of these great highways from Tabriz to Hamadan, we traveled last October. Next to Teheran, Tabriz is the largest and most important city in Persia. It is the distributing point to north-western and much of western Persia of the importations from Europe, especially Russia, which though commercially lethargic, would fain control the trade from the north. Russian oil, candles, and sugar pour down from the north and practically monopolize the north-western Persia markets at least. From the south great caravans bring rugs, tobacco, dates, honey, etc., and show the traveler the name of Bagdad in good Roman letters on the bales, if they have come from afar. Of all these caravans on this highway Tabriz is the point of departure or destination.

A Persian highway is not a manufactured road. It owes nothing to the hand of man. His foot treads it, if he is so mean as to walk, but he spends on it neither an effort nor a copper coin, and the functions of national and local government in the country do not include the construction or maintenance of either bridges or roads. Accordingly there are, in one sense, almost no roads. The highways, untouched by wheels, save when some Khan or civilized traveler makes the painful attempt, or on Teheran-Kasvin or Teheran-Kum roads, are simply a congeries of paths, diminishing to one in a constricted place, and increasing to a hundred or more on a broad plain, where a caravan of donkeys will move along abreast, like a regiment of dumb Sancho Panzas. No one digs a ditch. No one drains a bog. No one removes a stone. The road was unsurveyed, ungraded, and is uncared for save by a kind Providence, who makes his rain and frost, and snow and wind to come alike upon the Telford road and upon the Persian track.

The roads of Azerbaijan, the north-western province of Persia, of which Tabriz is the capital, are infested by three kinds of thieves; the regular robbers, who have pluck to attack travelers, the authorized guards, who are often ex-robbers, or robbers who have lost their pluck, and been appointed guards, so as to have legal authority to

extort a small fee from a larger number, and the vampire customs-house rascals. Azerbaijan is a fertile, populous country, and there are customs-houses on all its important roads. Baggage or freight is not examined, but a small fee is levied. Some one finds a road much used—they are all found now in Azerbaijan—and offers the governor so much for the privilege of establishing a customs-house. This helps to line the governor's purse, and so fulfil the purpose for which he is governor and paid for his office, and it fastens the leeches upon the roads to bleed a little each passer-by who has baggage or goods. No service is rendered in return, either by the leech or the government. The traveler must be—or pay for—his own police, and make his own roads, or be satisfied with the uncorrupted face of nature. The people do not love the customs-houses. Their ruins are to be found on many highways. Soldiers returning home, or marching by, love to demolish the impositions, and not infrequently their exactions become so great that some angry popular demonstration forces the government to interpose a check. Near Taswich we passed a great building in ruins, thanks to the momentary flare of a sense of power and justice in a crowd of ragged, discharged soldiers, who, having served a government which takes and never gives, returning home without pay, took vengeance on the legalized throttlers of travel and trade. On the Tabriz highway, which runs into Persian Kurdistan, below Mianduab, there are no customs-houses. The government does not call all these establishments for the destruction of prosperity "customs-houses." When complaints are made, it will say, "Oh, that is not a customs-house; the man simply has a right to collect a small sum for each box or bale carried by." For that right some government official received his *peshkash*, or bribe.

The dread of the Evil Eye is heavy upon the Persian. He shudders at the evil which a complimentary word about his child will bring. He puts the bone of an animal, a horse or a donkey, in the wall of a new house. A skull, or a jaw-bone, or a leg is over the door-way of many a village gate, or stable, vineyard, or house. In one wall I saw the whole skeleton of a donkey, buried in this public and ghastly way that the Evil Eye might not affect the garden within. Among the ignorant the cold, still eye of the camera lens is a terrifying thing. At Khokhurt, before its silent gaze, a group of children clung together, and then fled in shivering terror lest the glittering brass ring in the black box were the Evil Eye. The camera is often a safer defence than fire-arms. A crowd of naked, savage beggars fell upon us once ready for supplication or theft, as might be most expedient. The whole crowd fled in fear, running like deer across the desert, crying, "Oh, he's killing us, he's killing us," when the clear, steady camera eye was pointed at them.

Bartimæus sits by the wayside, blind and begging, as he did when

Jesus saw him and gave him vision. Often his home is in a pile of stones and he will rise as the sound of the horses' steps comes near and walk out into the road lifting up his sightless eyes and asking in Allah's name. But the lepers are most pitiable of all. Many cities and towns have each its little group of these representatives of uncleanness and sin. They sit at the gate or by the side of the road or against the wall of a bridge, wrapped about, desolate, only awaiting deliverance. Near Tabriz there is a little settlement at the foot of "Leper Hill." The lepers do not cry out complaints. Many of them do not ask with words, but the poor hand is stretcht out for alms and the marred and wreckt visage, the ruin of a human face is lifted up with the piteous cry, "O Creator God! O Creator God!" The appeal is to Him, the Creator God, with whom is mercy and from whom is all deliverance. That leper cry sounds the depths of all power and peace, "O Creator God!"

Another denizen of the highway who arouses feelings not of pity and sympathy, but of intense loathing and disgust, is the dervish. No one who has not been in the East, where holiness is synonymous with asceticism, can understand the full force of the motives, which led Jesus to lay himself open to the epithets, "a gluttonous man and a wine bibber." It was absolutely necessary that he should make it plain that asceticism is not holiness. But Jesus' ideals do not prevail here, and the ascetic is the holy man. Every man who aspires to religious reputation or influence must present at least the external appearance of an ascetic life. The *beerun* or public apartment of the mollahs must be bare and unadorned, rich and effeminate as their *anderun* or inner apartment may be, and the supposed ascetic life of the dervish secures for him the greatest reverence on the part of the religious. The more ascetic he is, the more ascetic he appears to be, the greater his reputation for holiness. As a result the dervish is the most blasphemous and loathsome thing I have seen in this land. He is the denial of God in more points than the open sinners. He is the personification of that which God detests. He is so unclean as to be foul and diseased. He does not work. He has no divine virility. "Quit you like men" are meaningless words to him. His ambition is to attain to the utter uselessness of the life of a dog, who is a filth breeder, not even a scavenger. He whines and cringes and holding a faith which proclaims the Christian abject and unclean, sneaks at the Christian's heel and begs from the unclean hand! I have never seen anything to which it seemed more just and fitting that the Son of God, who loved cleanness and worked till his friends said he was beside himself, should say, "I will spue thee out of my mouth."

Apart from the representatives of human need and suffering on one hand and of putrid religiosity on the other, the highways have their multitude of beggars, traveling or coming out from village and

town to beg from the pilgrims. With some begging is a supplementary means of increasing their income, with others it is a profession. A physical deformity is an aid but it is not indispensable, while a vigorous frame and full ability to earn an honest living are no impediments. The pilgrims have money. All their earnings many of them carry with them. They are going to Kerbela to accumulate merit, and all the merit that can be accumulated on the way by deeds of charity—whether the charity is a curse and a sin matters not—is so much gain. In the midst of these beggars and remembering that Jesus lived in just the same conditions, it is easy to understand the perplexity of those who stumble at Jesus' words, "From him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again."

The pilgrim caravans are of all sorts. Some are collections of poor laborers trudging on foot in a crowd. Now and then a man of sufficient standing to have "retainers," curious sycophantic parasites fostered by the peculiar conditions here, rides along, followed by his satellites. Often a man with his harem is passed. The women ride in the main in kajavas or cage-like boxes, covered with red and green cloth, and balanced one on either side of a strong, sure-footed mule or horse. It is hard for the horse and it is hard for the women who ride cramped up and roughly joggled. Many of the pilgrims on the Tabriz-Hamadan highway are from Russia. The territory taken from Persia by Russia two generations ago remains Persian in its customs and religions, and multitudes of poor and rich take the long journey (at least thirty-six days continuous travel by caravan time) to Kerbela. We saw these caravans going gaily and well equipt, and other caravans which had once been like them, returning drearily, foot-sore, and weary, ragged and plundered. For the pilgrims are pillaged by every one. They have not been accustomed to have money or to travel, and at every stopping-place they are imposed upon and defrauded. About the shrines a great crowd of harpies hovers, mollahs and adventurers, and the poor pilgrims come away at last with one of the great obligations imposed by their religion met, and with much merit laid up on high, but with money gone, new vices learned, new fanaticism develop for the defense of new superstitions. The sight of one returning pilgrimage of Russian peasants I shall never forget, as begrimed and exhausted it toiled up a steep and rocky mountain. Two horses were left and were ridden by the women. One man led an old blind man by a rope, the rabble crept along in rags. "That is the way they come back," said one of the Persian servants with us. The sophisticated come back differently, but as Mecca spreads the cholera over the whole area from which its pilgrimage is fed, so Kerbela and Meshed especially spread poverty, vice, and superstition over Persia.

The pilgrims on this highway are all traveling to Kerbela, two

days' journey south-west of Bagdad, where Hassan, the son of Ali, who was Mohammed's uncle, and married his daughter Fatima, was killed. Ali is the great prophet of Shiah Mohammedanism, and the Shiahs hold that both temporal and spiritual power should have descended in the hands of his posterity. Hassan and Hosein, his two sons, Shiahs regard as its martyrs, and celebrate their deaths each year in the month of Moharrem. Kerbela, accordingly, is its great shrine. Tho in Turkish and so Sunni territory, it is the center of the Shiah faith. Its great theological center is here. Here its dead desire to be buried. Hither its disciples come on their arduous pilgrimages, bearing the bones of the dead in long, suggestive boxes tied on the caravan horses, and distinguishable at once.

The pilgrimage is not productive of humility. On approaching a village the travelers will set up a long wail to let the people know they are passing through, and the simple people will run out to kiss their hands and ask for their blessing, or a little share in the great merit the pilgrimage earns. Coming out of the city of Khoi one fine morning, we saw the long, broad road filled with people bidding a large party of holy pilgrims farewell. Returning, laden with sanctity, the pilgrims have yet greater blessings to bestow. A company of well-drest Russian Moslems past us yesterday, the women clad in men's clothes, even to the Russian boots, and riding astride, and at each village the hands of this company were kist repeatedly. Raymond Lull's words are suggested at every turn: "We see the pilgrims traveling away into distant lands to seek Thee, while Thou art so near that every man, if he would, might find Thee in his own house and chamber. . . The pilgrims are so deceived by false men whom they meet in taverns and churches, that many of them, when they return home, show themselves to be far worse than they were when they set out on their pilgrimage." Men who have visited one of the Shiah shrines are called thereafter, as a title of honor, by the name of the shrine, "Meshedi," "Kerbelai," while those who have made the great pilgrimage to Mecca are called "Hadji," or "pilgrim."

One day, on the Tabriz road, near Ticon-tappeh, we met a large mollah, well clad, riding a fine horse, who greeted us cordially, and said in reply to our greeting that he was going to Kerbela for the seventh time. We asked why the arduous pilgrimages were undertaken. "They bring great holiness," he replied. We observed respectfully that he must be a very holy man, to which he assented with a deprecating nod of the head. "What good will the pilgrimage do," we inquired, "if the heart be wrong within?" "That is true," he said, "it would do no good," and he quoted a Persian ode about the two shrines, Medina-Mecca without, and the heart within, and the futility of visiting the former unless the latter be made holy and sweet. We asked him of the cost of the pilgrimages. He admitted that they drained

the country of money, that they took the life-time savings of many and squandered them, that the money wasted would suffice to make good roads, drain the bogs, irrigate the desert plains, care for the diseased and the poor. "Our religion," he added, "provides for all these things, too." "Yes," rejoined Mr. Coan, of Oroomiah, who was with us, "it may provide for them, but where are they? Our book says a tree is to be judged by its fruits. Your religion produces unhappy homes, bad roads, poverty, waste, desert, swamps, and desolation. If it does not produce, it tolerates all these, with no attempt at all at remedy. Have you ever heard of the fruits of a pure Christianity? They are happy homes, commerce, and close social relations of peace, and progress among nations, comfort, thrift, prosperity and love." "Yes, Sahib," replied the mollah, "it is a great subject." The open mind was as absent as the open heart.

Other Mussulmans have two replies to this argument, however. Some say that the Christians being the devil's children, and the devil being the god of this world, he gives his children all present and carnal comforts, while the Moslem looks for his reward in the world to come. But this is the complete abandonment of the teachings of Mohammed and the practice of Moslems from his day until now. Mohammed had no more consuming conviction than that there is one God, the living and true, and that He is the world's sovereign. With him there had been no atheistic abdication of the sovereignty in favor of the evil one. And as for carnal comforts, the prospect and promise of them have been the life-power of Islam. Others meet the appeal to the fruits of religion by saying, "These are the dark ages of Islam. There was a time when Mussulmans held the learning of the world, and carried light everywhere, but now the reaction has come, and the light of Islam is shaded for a time, just as in the Dark Ages of Christianity the light of Christianity was obscured. Compare the fruits of Islam in its luminous days with the fruits of the contemporary Christianity." To this there are obvious replies, but they do not always convince a man who knows just enough to know nothing of lucid reasoning or historic verity.

The Persian dislikes to grow gray. He is especially averse to a white beard. The shaved head saves him from gray hair. Accordingly when a man of long, lustrous black beard finds it turning silver, he suddenly appears with it dyed a glorious red with the dye of the blood plant, which is also used to color the finger nails and hands, with a stain that resembles the stain of nicotine or of the juice of walnut husks, tho it is less temporary than the latter. One of the most common and unfailingly ludicrous sights of the highway is an old red-bearded man, clad in rags, riding a small donkey, and keeping the little beast on a trot by working his half-naked legs, ending in great ark-like shoes, in and out like two pump-handles. The feet do

not touch the donkey at all, but the swinging motion is understood, and so long as it is kept up the swinging red-bearded patriarch and the wee, patient beast skip along merrily.

Bread and cheese are the staple articles of food on the highway or at home. The cheese is white and sour. The bread is often delicious, if made of clean flour and well baked. It is almost invariably eaten damp, however, so that it may be easily bent and serve as spoon and fork. Pocket-knife or none is the rule as to knives. Sometimes there are wooden spoons. As a rule all dip into a common dish, as our Lord and His disciples did in the Upper Room. The bread is thin and baked in the north in long, oblong "loaves," two feet or less in length and half as broad, and the thickness of extra heavy, coarse wrapping paper. In the south these sheets are round. There are other kinds of bread baked as cakes, or on hot pebbles, each of which leaves its indentation, but this is the common bread baked in urn-like, upright earthen jars, submerged in the ground, similar in name and character, and like to the ovens used by the Jews in Old Testament times (Lev. ii. 4; 1 Kings xvii. 2; Isa. xlv. 15).

At Khokhurt, journeying south, the appearance of the houses suddenly changes. Only flat roofs, used in the summer as the sleeping places of the village folk, were seen before. Here the roofs are all domed. There is no wood for use as rafters, so each roof is made up of one, two, three, or more domes, each with a small hole at the top, serving as the only entrance of light and air, save the door. In Bagdad and other southern cities the spaces between the domes are filled up, making the roofs level and the houses warm in the cold and cool in the warm weather. In the villages the domes remain, resembling a great community of gray ant hills. The single room of such a house gives no impression of the number of occupants. From subterranean caverns, through narrow and low-roofed passage ways, sheep, horses, cows, oxen emerge, and in the early morning march past the bed of the traveler, who has come in belated and been given shelter for the night.

As the traveler through Poland is surprised to see so few churches in the villages through which the railroad runs, so the absence of mosques in the villages of Persia is a constant surprise. To be sure, a Shiah mosque, which is never adorned with minarets, is not so conspicuous as the Sunni mosque, but in most of the villages through which we past there seemed to be no prayer-house, nor was the voice of the muezzin heard, calling the faithful to prayer; but Islam is evident in the coarse conduct and words which greet European women, in the fidelity of some believers to the hours of morning and evening prayer wherever they may be, and in the general prevalence everywhere of that demoralization of life, that decay of fiber and sinew which one would expect in a country where Islam, on the con-



1. " ANYTHING TO KEEP MY FEET OFF THE GROUND."
2. THREE HOLY MEN (DERVISHES) OF PERSIA.
3. MOSLEM WOMEN DRESSED FOR THE STREET.

tention of its most intelligent defenders, and in spite of the blazing Christian light about it, is in its "Dark Ages."

One sees no drunkenness on the highways. Much may be justly said regarding the absurd plea that Islam precluded the use of intoxicants, but the highway people are sober and its life a cheery, social, mutually helpful life. One chavadar helps another out of a bog or a drift. If one man lies to you about the road or distance, another may possibly tell you the truth. While the majority follow the command given to the seventy, and salute no man by the way, many give a cheerful greeting and wish God's blessing even on the life and journey of an infidel. One Persian was able to go so far as "Bon jour, monsieur," but he answered the reply in his native tongue. The wealthier Persians, who have traveled at all, usually know French, but the native speech or speeches—Persian, Turkish, Armenian, Syriac, Hebrew, Kurdish—are the languages of the road.

The Persian fields and hills are absolutely devoid of trees, save where they grow by the water courses or in the semi-tropical districts. I could count on one hand, I think, the isolated trees seen on the highway to Hamadan. In the fall all is sere and brown, and the great flocks of sheep and goats driven out from some village or from some camp of the black huts of Kedar, crop over what the civilized eye sees only as a waste lacking any green herb or nutritious thing. Children of foreigners, born in Persia, look with surprise and amusement at the little, worthless tails of the sheep at home. They have been used to seeing sheep whose tails hang down behind as heavy and large often as a ham. The tail is wholly fat, and in a good sheep gives enough fat for the cooking of the mutton, and in Persia meat is served swimming in grease. Sometimes, tho seldom, the tail grows so heavy that, as in Palestine, a little cart must be attacht behind on which the sheep can carry around its tail. What a mighty moral is hidden here! Goats are cheaper than chickens for food. We bought one at Khaswayam for fifty cents. A man came into the yard, and before our door killed it with his pocket-knife. Without other implements he cleaned it. A man stole its head and feet while the servant was not looking. The dogs came in and lickt up the blood and cleared off all traces of the butcher. An old woman came and prayed for the skin. The butcher brought the goat in on a tray. In a quarter of an hour our fifty cents was served before our eyes into a tray of fresh goat meat, and there was no evidence of the process of transformation.

One of the missionaries at home from Persia on furlough, was once reported in a local paper's account of an address to have said that an unveiled woman was never seen in Persia. The local reporter knew no better, and he printed his ignorance. The missionary had seen more women's faces unveiled than veiled. In the cities and fanatical places the women of well-to-do homes are veiled upon the streets, but

the poorer women of the cities, and the great multitudes of village women, while occasionally drawing their head-coverings over their mouths, go about with open face. But this emancipation is no evidence of liberty. We stopt one night at the village of Tikontappeh, on the southern border of Persian Kurdistan. It was a new town, built up in what here would be an enterprising way. As we got ready our beds for the night, the woman of the house looked on with interest, and admired especially a coverlet made by Mrs. Coan, which led her to ask whether both the ladies of our party were my wives. We told her that our religion was different from hers, and asked whether her home was a happy one, whether her religion made her life sweet and desirable to her. "My husband is about to take another wife, Sahibs," she said; "O, Sahibs, our life is hell!" It is not hell with all, and many do not know that it is hell, because they have grown up into a stolid endurance of its repression and its littleness.

The day before reaching Hamadan, the intervening ridges slip away and the snow clad peaks of the Elvend Mountains, which overlook Hamadan, and the wide, fertile plain, where Ecbatana lay of old, rise up cool, white and, in the warm weather, inviting and promising. But they are many miles away. The Persian highway gives the traveler many a far away vision. Above all others, there is one of a far away glory, before which the radiance of the Elvend peaks under the sunlight pales and dies away, when Persia even shall be full of the great glory, not of snow peak, fertile valley and quiet village, but of the Lord; and, after all, it is not very far away.

ION KEITH-FALCONER, PIONEER IN ARABIA.

BY THE EDITOR-IN-CHIEF.

History, biography and philosophy teach by examples; they reduce precept to practice, and sometimes present the Book of Life in an illustrated and illuminated edition.

This heroic young man represented the flower of British civilization; and the lesson of his life is that the best is not too good for God's work, and the length of life is to be measured by service.

Oliver Wendell Holmes quaintly said that the training of the child begins a hundred years before its birth. Character has its heredity; it transmits its aptitudes. Something depends on blood as well as breeding; and Keith-Falconer might well have been proud of his noble lineage, which he could trace back through eight centuries. In 1010, when Malcolm II. was King of Scotland, Robert Keith, his remote ancestor, by valor and prowess in battle with Danish invaders, won

the title of Hereditary Great Marischal of Scotland; and what he did for the Scottish crown, his descendant, long after, did for the crown and covenant of the King of kings—as a standard-bearer on the battlefield where Moslem and Christian powers contend, he won a higher honor and title as a Knight of the Cross.

When, a little over forty years since, Ion Keith-Falconer was born in Edinburgh, Scotland, there began an eventful era, when more new doors were suddenly thrown open for missionary labor than in any previous decade of years since Christ gave his last command. Born in 1856, and dying in 1887, his life-story covers only about thirty years. Yet, in a higher sense these thirty years span eternity, for they wrought out God's eternal purpose, and left a lasting legacy of blessing to the young men of all generations, the true wealth and worth of which only eternity can compute.

His life may be viewed from four points: his boyhood, his college life, his home work, and his pioneer enterprise on the shores of the Red Sea. He was marked, as a boy, by four conspicuous qualities: manliness, magnanimity, piety, and unselfishness—rare traits in a lad. He loved outdoor sports and excelled in athletics, and grew to be six feet and three inches tall, and well formed, always conspicuous among his fellows. At twenty, President of the London Bicycle Club, and at twenty-two the champion racer of Britain, four years later he was the first to go on his wheel from Land's End to John O'Groat's House—very nearly one thousand miles; and he accomplished that feat in thirteen days—an average of nearly eighty miles a day.

If his stalwart manhood won applause, much more his sterling worth. He had inward strength and symmetry, and was too strong and brave in soul to be overcome of his own lusts, or enticed. He loved truth and had no patience with shams or frauds; and reminds one of the statue, which represents Veracity standing with open face, the mask of dissimulation lying at its feet, cleft with the sword of Sincerity. The Bible was the one book he loved; from the dawn of his intelligence he was its faithful and loyal student, and sought by obedience to get new knowledge of its true spirit and meaning.

Better than all were his unselfish piety and charity. To impart is the highest blessedness, tho few learn the bliss of giving, if at all, until late in life. Yet as a lad he showed deep sympathy with sorrow and suffering, and is remembered for his simple ministries to those who needed help. He went about, a boy of seven, reading and explaining the Bible in the cottages of poor peasants; and on one occasion having spent his pocket money for some baker's choice cakes, he bestowed them all, untasted, upon a hungry boy. The child thus forecast the man who gave his short life to teaching the ignorant, and himself became one of God's barley loaves to feed dying souls!

In college life, Keith-Falconer was an example of a fine quality

of brains as well as brawn. He mastered "short-hand," and rivaled Pitman himself, and wrote the article, "Shorthand," in the *Encyclopædia Britannica*. He had the genius of industry, and like William Carey, could plod. Conscientious in his curriculum, he applied himself to hard tasks, and overcame obstacles, until he rose to an enviable rank and won honors and prizes which the indolent and indifferent never secure, mastering not only the regular studies, but theology, Hebrew, and the Semitic languages, and the Tonic sol-fa system of music.

The missionary spirit burned in him, even in college days, tho the atmosphere of a university is not always stimulating to aggressive and evangelistic piety. He who at Harrow School, not yet fourteen years old, was, by the testimony of the masters, "energetic, manly, and vigorous," altho "neither a prig nor a Pharisee," was, during his career at Cambridge, which began in 1874, not only fearless in the avowal of his faith, but was moved by that passion for souls which compels unselfish utterance and effort. In temperance and mission work he both used and tested his powers and adaptations for a wider field of service. He led a band of students who, in an old theater, carried on ragged school work and similar Gospel evangelism. Together they gave or raised about eight thousand dollars to purchase the building, and there began a wide-reaching service, whose harvest is not yet wholly gathered and garnered.

A field in London next drew him. When yet but a lad of fifteen he had met F. N. Charrington, then twenty-one, who was visiting at the house of his father, the Earl of Kintore. Between these two, notwithstanding six years' difference in age, an intimate friendship at once sprang up, which bore that blessed fruit of fellowship in holy work. Mr. Charrington, now known as the founder and leader of the Tower Hamlets Mission in the East End of London, had, two years before, consecrated his life, at the cost of surrendering a princely fortune as a brewer, to uplifting and redeeming the East End drunkards and outcasts. When, late at night, he watched wretched wives and mothers anxiously waiting for their husbands outside the drinkshops over which was the name of "Charrington, Head & Co.," he felt a noble impulse to break off the yoke of the drink traffic; and, resigning the eldest son's share in the business, accepted a smaller portion, which he laid on the altar of humanity, resolved that what was largely coined out of human woe, should be dedicated to human weal, in raising the very classes that the beershop had dragged down. Charrington began his work in a hayloft, was crowded into a larger hall, and then into a big tent; until an Assembly Hall was opened—now twenty years ago—where two thousand people were gathered night after night for nine years.

Keith-Falconer's name is so inseparable from the work of Char-

rington, that it is no digression to give that noble enterprise ample mention. The two young men, moved by a similar impulse, were knit together, like David and Jonathan. During his Cambridge days Keith-Falconer often went to London to watch his friend's work, and give it help. He shared the opposition and persecution that made Charrington its target, and the "mobbing" which rewarded unselfish service to the slaves of drink, going with him to the police office, when he was arrested on false charges, as one that was turning the world upside down. Like Charrington, also, he had his reward in seeing drunkards reformed, gangs of thieves broken up, public houses deserted and for sale at half their cost, and homes redeemed from rum and crime.

During the fearful winter of 1879 the feeding of hungry multitudes occupied the attention of Charrington and his helpers, and led ultimately to the erection of that new hall which, with its buildings, cost \$200,000, and is a perpetual benediction to the neighborhood. There, for over ten years, untold blessing has been imparted to thousands and even millions. In that grand audience room on Mile End Road five thousand people may gather under the sound of one voice; there, every night, a Gospel service is held; the days of mob violence are over; Mr. Charrington finds stalwart defenders in the poor victims whose yoke he has been the means of breaking, and the whole East End is being redeemed from its social curse.

In all this work Keith-Falconer has a share, as in its eternal reward. He, as honorary secretary, issued the necessary appeals, himself becoming a beggar for funds, and a donor to the extent of \$10,000. As a college student he would hurry off to the metropolis for a week at a time, lend hand and voice as needed, visit the poor, teach the word, aid in administrative details, and then hurry back to his studies. His biographer, Mr. Sinker, says:

"I could not but be struck with the similar expression on the faces of the two men. It was one in which joy and keen resolve and humble thankfulness were strangely blended. One great work for God which Keith-Falconer had striven hard to further, he was allowed to see in its full completeness, carried on by men working there with heartiest and purest zeal. Not while any of the present generation of workers survive will the name of Keith-Falconer fade out of loving remembrance in the great building in Mile End Road."

All this work he did as a layman, who seldom spoke in public, but had learned the secret of "having a talk with a man"—and with one at a time—as Jesus talked with Nicodemus and the Samaritan woman. While on a bicycle tour with a friend in Sutherlandshire, in 1884, he wrote to his wife, "We had a talk with the boatman on the Kyle, who said he had been praying and searching for years, but couldn't find Him." This form of evangelistic and missionary work, getting

in touch with an individual soul, and finding the key that unlocks the heart—a personal, private conversation about the most important matters—courts no publicity and escapes observation, but does not fail of recognition in God's Book of Remembrance, written for those who "think upon His name" and "speak often one to another."

The closing period of his life is forever linkt with Arabia. After he past his last examination at Cambridge, in 1880, Keith-Falconer gave himself to the study of the Arabic, including the Koran. He got from books what preparatory knowledge of that tongue he could, and then went to the Nile, and resided for some months with the missionary, Dr. D. W. Hogg, to acquire the colloquial language, learn the temper of the Arabic mind, and study the Moslem faith. Then in university halls for three years longer he carried on his research, translating the *Kalilah* and *Dimnah*,* and meanwhile filling the post of Hebrew Lecturer at Clare College and of Theological Examiner.

This young man, not yet thirty, was married to a charming woman, Miss Bevan. In the midst of the finest classical surroundings, everything was calculated to root him at Cambridge, where before him lay a future of almost unlimited possibilities. He might have grown in such a soil until, like the palm, he overtopt others, and blossomed into a surpassing fruitfulness as well as a scholarly symmetry. Fame had her goal and laurel wreath in sight, but a holier calling and a higher crown absorbed him. He left all else to carry the Gospel message to distant Aden.

The life of Dr. John Wilson, of Bombay, had opened his eyes to the possibilities of a missionary career, and about the same time General Haig had called attention to neglected Arabia, and to the strategic importance of this particular point of approach and occupation. Aden as a military position controls the Red Sea, and in a mercantile and nautical point of view sustains a relation to Asia and Africa similar to that of Gibraltar to Europe and Africa. In the year of Victoria's coronation—1838—the Sultan ceded the peninsula to England, and Aden was made a free port. It is but five hundred miles from Mecca and six hundred and fifty from Medina. Thousands from all parts of Arabia, entering the British territory every year, must see how the peace, order, freedom, and good government, there prevalent, contrast with the tyranny and anarchy elsewhere found.

Keith-Falconer had an interview with General Haig, and in the autumn of 1885 went to Aden to prospect. On his way he began inducting his wife into the mysteries of Arabic, and quaintly wrote: "Arabic grammars should be strongly bound, because learners are so often found to dash them frantically on the ground."

* These were the so-called "Fables of Bidpai," or Pilpai, an Indian Brahman and gymnosophist, of great antiquity. Scarcely any book but the Bible has been translated into so many tongues, and its history is a part of the history of human development. Bidpai has been called chief of the philosophers of India.

He determined to fix on Sheikh-Othman as his station, leaving Aden to the Church Missionary Society. He explored the neighborhood, and thus proved to the inhabitants that not all Europeans are "clever people who get drunk and have no religion to speak of."

In the spring of 1886 he and his wife were again in England, and, on Easter Day, in the Assembly Hall at Mile End, he delivered, on "Temptation," the most striking address of his life. Did it reflect his inward struggle with the parting of the ways before him—nobility, wealth, distinction, on the one hand; seclusion, self-denial, obscurity on the other? Before the General Assembly of the Free Church of Scotland, he gave, on Mohammedan missions, an address equally impressive in its way, which reveals his purpose and conception of the possibilities of service in Arabia. He said that he had been again and again urged to go to Arabia and set up a school, and that one day a Mohammedan wrote in a mysterious fashion: "If you want the people to walk in your way, then *set up schools*." The man was a Hadjee, returning from a pilgrimage to Mecca, where he had been stripped of all his money. Being offered a copy of John's gospel, he would not accept it; and, being further questioned, acknowledged that he liked the historical parts, but other parts made him fearful. He pointed to the talk between Christ and the woman at Jacob's well, "If thou knewest the gift of God," etc., and said "That verse makes my heart tremble, lest I be made to follow in the way of the Messiah."

This young Semitic scholar of Cambridge, already the greatest living orientalist, laid out a great work at Sheik-Othman. He would have a school, a medical mission, and a depot for distributing the Holy Scriptures. He would study medicine himself and secure a Christian physician as coworker. He would work under the Board of the Scottish Church, but pay all costs of the mission himself.

Just at this point, and greatly to his surprise, he was made Professor of Arabic at Cambridge. The position was partly honorary, its active teaching depending mostly on an associate; and it was accepted, with no divided purpose, for his mind was set on Arabia, but because his Cambridge work would augment his power to turn public attention to its needs. After a course of three lectures on "The Pilgrimage to Mecca," he again left at once for Aden, with his wife, and colleague, Dr. Stewart Cowen.

Thus in November, 1886, he laid the foundation for his mission premises and work. His character made such impression on the Moslem mind, that, within a few months, but few who came in touch with this Christlike man were willing to admit that they were followers of Mohammed, but were wont to say, "There are no Moslems here!" The Gospel in Arabic found both purchasers and readers in those who had read in this man the living epistle of God.

But the Aden fever proved a fatal foe. Both Keith-Falconer and

his wife were stricken in February, 1887, and fresh attacks rapidly weakened his stalwart constitution until, on May 11, he sank into quiet slumber and could no more be awaked. His biographer writes: "It was indeed the end. Quietly he past away. God's finger touched him and he slept. Slept? nay, rather awakened, not in the close, heated room where he had so long lain helpless—the weary nurse, overcome with heat and watching, slumbering near—the young wife, widowed ere she knew her loss, lying in an adjoining room, herself broken down with illness as well as anxiety—the loyal doctor, resting after his two nights' vigil—not on these do Ion Keith-Falconer's eyes open. He is in the presence of his Lord; the life which is the life indeed has begun."

After five months of labor in his chosen field his body was lovingly laid to rest in the cemetery at Aden by British officers and soldiers—fitting burial for a soldier of Christ, who, with armor on and courage undaunted, fell with face to the foe. The martyr of Aden had entered God's Eden. And so Great Britain made her first offering—a costly sacrifice—to Arabia's evangelization.

No doubt some will exclaim, "To what purpose is this waste! for this flask of costly ointment, broken and poured out amid Arabia's arid sands, might have been kept in the classic halls of Cambridge, and even yet be breathing its perfume where scholars tread and heroes are made." To all such cavils of unbelief there is one reply, and it is all-sufficient, for it is God's answer: "What I do thou knowest not now, but thou shalt know hereafter."

The Free Church, whose missionary he was, declares: "The falling asleep, in the first months of fervent service, of the Hon. Ion Keith-Falconer, in the extreme Asian outpost in South Arabia, gives solemn urgency to his last appeal to the cultured, the wealthy, and the unselfish, whom that devoted volunteer for Christ represented when he address them in these words:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

God makes no mistakes, and we are "immortal till our work is done," if we are fully in His plan. We may not penetrate the arcana of His secret purposes to learn the final issue, but, as Dr. J. W. Dulles used to say, our disappointments are, rightly read, "His appointments." The short career of Keith-Falconer teaches a lesson—never more impressively taught—that nothing is too good to be given to God on the altar of missions. His death sent an electric shock through the British kingdom and the wider Church of Christ. But his distinction and accomplishments made it impossible for his

life's lesson to remain unread. His fame gave a trumpet voice to his words and made his life vocal with witness. Admiration and love drew others to follow in the steps of a heroism so divinely self-oblivious. The Church asked for one volunteer to step into the breach, and thirteen of the graduating class of the New College at once responded; but the response did not end then or there. In the very year of Keith-Falconer's death Robert P. Wilder and John N. Forman were going about among the colleges and theological schools of the United States and Canada, securing from the best educated young men, volunteers for the foreign field. And now, during the ten years that have past since this martyr spirit of Aden went up to God, ten thousand lives of young men and women in Britain and America have been offered to God, quickened by this example of consecration. The Henry Martyn Memorial Hall at Cambridge, the Hannington Memorial Hall at Oxford, and many other monuments of dead and living mission heroes enforce the testimony of the Cambridge orientalist. He, being dead, yet speaketh, and no voice of the last half century is heard more widely by the young men of the Church of Christ.

He sought to "call attention to Arabia;" and has done it in a way and to an extent that he never imagined. The workman fell, but the work goes on. Under Rev. W. R. W. Gardner and Dr. Young new currents of influence are flowing into and through Aden. In 1888 a large number of Abyssinian children carried into Arabia from ruined homes and massacred families, for enslavement, were rescued by a British man-of-war and put into school in this mission for Christian training, to be sent back to Abyssinia as missionaries. Christian teachers, evangelists, and physicians have since gone to take up the work Keith-Falconer laid down. And, on both sides of the Red Sea, in Africa and Asia, the mission which he begun is likely to be the seed of other enterprises, looking to the evangelization of both continents.

The mission to Arabia has not come to its grave because its founder sleeps in the cemetery at Aden. On these southern shores of Arabia is a Church of England edifice, largely built from collections made in the mail steamers that ply across those waters. The Scots Church, partly paid for by money raised by the children of the Free Church of Scotland, is now building under an Arab contractor and workmen, some of whom are Jews. And so, curiously enough, Christians, Arabs, and Jews unite to erect Christ's houses of prayer in the land of Ishmael! Dr. George Smith, who recently visited Aden, testifies to the prosperity and hopefulness of the congregation there worshiping in connection with the Scots Church, and says that in the pioneering stage of the Arab mission it supplies the spiritual life and enthusiasm of common worship and evangelical effort. Dr. Young acts as military chaplain for the British infantry and artillery located at Aden, and he and

his colleague undertake not only to furnish two sermons a week, but as medical missionaries to meet the demands of Arab and Somali, Jew and Parsee; thus, while nourishing piety in British residents, reaching out to the various foreign populations that need Gospel effort.

The British camp and the native town of Aden lie in the crater of an extinct volcano. What a typical place in which to plant God's tree of knowledge and of life! And the Bible is planted there. On a busy corner of the main street stands the British and Foreign Bible Society's depot, with Mr. and Mrs. Lethaby as its devoted workers; and near by is the resting place of the body of Keith-Falconer. In the middle of a row of graves of British officers and men, each with a single cross above it, may be seen the tomb of the first missionary that Scotland gave to Arabia.

Dr. Smith says of him:

"He died at thirty, one year younger than Henry Martyn, and was followed by the aged bishop, Valpy French, on the eastern shore at Muscat. A massive block of white Egyptian marble covers the grave, while there rises at its head an exquisitely pure slab, with an inscription, under a coronet which might well represent the martyr's crown. There Dr. Cowen, who was then his medical colleague, and several officers and men of her British majesty's Ninety-eighth Regiment, as the sun set, laid all that was mortal of the young Scottish noble, scholar, and self-consecrated missionary of the Free Church of Scotland. The sacred spot is the first missionary milestone into Arabia.

"As the Keith-Falconer Mission, bearing its founder's name and generally supported by his family, this first modern mission to the Arab may be said to have begun anew in the year 1889. First of all, Principal Mackichan, when on his return to Bombay, after furlough, carefully inspected the Sheikh-Othman headquarters, and, with the local medical authorities, reported in favor of continuing and extending the plans of its founder. The mission is now, as a result of past experience, conducted by two fully qualified men, one of whom is married, who are working in most brotherly harmony, preaching the Gospel in Arabic as well as healing the sick. Its Arabic and English school is taught by Alexander Aabud, a married member of the Syrian Evangelical Church, from the Lebanon, but trained in the American mission in Egypt.

"All over this neighborhood the medical mission founded by Keith-Falconer is making for itself a name, and its doctors are received or visited at their dispensary, as the messengers of God. European and native alike, natives from India and Africa, as well as the Arab camel drivers and subjects of the Sultan of Lahej—himself and his family patients of the mission—turn to the missionaries with gratitude and hope, and will do them any service. Nowhere has the influence of medical missions in this early stage, of course preparatory, been so remarkable as in this Yemen corner of Arabia during the past seven years."*

* Letter to the *Free Church of Scotland Monthly*, by George Smith, LL.D.

In this man — one of the finest, brightest, and noblest young men of the century, some special traits shone which provoke to emulation.

First, his *simplicity*. The childlike character, refined of what is merely childish, is the divine ideal of human perfection. We must not outgrow the simple artlessness, humility, docility of childhood, but rather grow backward toward it perpetually. The ideal child is inseparable in our minds from faith, love, truth, and trust; and these are the cardinal virtues of Christian character. To learn to doubt, to hate, to lie, to suspect, is to learn the devil's lessons, and any approach to these is just so much progress in Satan's school. This pioneer to Arabia never lost his simple childlikeness. His manhood was not an outgrowing of his boyhood, in all that makes a child beautiful and attractive. He never put on airs of any sort, but hated all hollow pretense and empty professions. His was that high art of artlessness; in his most careful work he did not lose naturalness, and in his most studied performances there was no affectation. He acted out himself, a genuine, honest, sincere man, who concealed nothing and had nothing to conceal.

Second, his *eccentricity*. This word has a new meaning by his interpretation of it. He was wont to say that a true disciple must not fear to be called "eccentric." "Eccentric," said he, "means 'out of center,' and you will be out of center with the world if you are in center with Christ." He dared to be one of God's "*peculiar* people, zealous of good works." While we are content to live on the low level of the average "professor of religion" we shall exhibit no peculiarity, for there is no peculiarity about a dead level. But if, like a mountain rising from a plain, we dare to aspire to higher and better things, to get nearer to God, to live in a loftier altitude and atmosphere, we shall, like the mountain, be singular and exceptional; we can not escape observation, and may not escape hostile criticism. Blessed is the man who, like Caleb and Joshua, ventures to stand comparatively alone in testimony to God; for it is such as these who go over into the inheritance of peculiar privileges and rewards.

Third, his *unselfishness*. Few of us appreciate the deformity and enormity of the sin of simply being absorbed in our own things. One may be a monster of repulsiveness in God's eyes through qualities that exhibit little outward hatefulness and ugliness to the common eye. Greed, lust, ambition, pride, envy and jealousy, malice and uncharity, may not be forbidden in man's decalogue, but they eat away the core of character like the worm in the apple's heart. Balzac, in one of his stories, revives the old myth of the magic skin which enabled the wearer to get his wish, but with every new gratification of selfish desire shrank and held him in closer embrace, until it squeezed the breath of life out of him. And the myth is an open mystery, to be seen in daily life. Every time that we seek something for our-

selves only, without regard to God's glory or man's good, our very success is defeat; we may get what we want, but we shrink in capacity for the highest joy and the noblest life.

Fourth, his *concentration*. Paul writes to the Philippians, "This one thing I do." In the original it is far more terse and dense with meaning. He uses two little Greek words, the shortest in the language ($\epsilon\nu\ \delta\epsilon$), "But one!" an exclamation that no words can interpret. All his energies were directed toward and converged in one. Our lives are a waste because they lack unity of aim and effort. We seek too many things to attain anything great or achieve anything grand. Our energies are divided, scattered, dissipated. We follow impulse, which is variable and unsteady, while principle is constant, like the pole star. We are too much controlled by opinions which change with the hour, instead of by convictions which, being intelligently formed, hold us, like the girdle of truth in the Christian armor, instead of our merely holding them. It is possible for a man or woman to gain almost any goal, if the whole energy be concentrated. How immense the importance, then, of getting a right purpose to command the soul, and then making everything else bend and bow before it!

God speaks to the young men and women of our day as in trumpet tones: "He that hath ears to hear, let him hear!" An example, like that set before us in this life story, is one of God's voices. In Keith-Falconer the Holy Ghost saith, "Stop and consider!" What way is your life stream running? Are you living for yourself or for God and for man? Every man *is* his brother's keeper, and it is fitting that the first one who questioned this was Cain, his brother's murderer! Every one is either his brother's keeper or slayer, for every life is saving or destroying other lives. We lift men up or we drag them down; there is no escape from responsibility.

No man liveth unto himself and no man dieth unto himself. Life is bound up in a bundle with all other life. We are none of us independent of the others, and we can not escape the necessity of influencing them for good or evil. Eternity alone can measure the capacity for such influence, for eternity alone can give the vision and the revelation of what life covers in the reach and range of its mighty forces. It is a solemn and august thought that, to-day, each one of us is projecting lines of influence into the unending hereafter. The life span is infinite.

So lookt upon, this short career of thirty years did not end at Aden ten years ago. The building whose basis was thus laid is rising unseen and silently, and its spires will yet pierce the clouds. A seed was planted on the shores of the Red Sea whose branches will yet shake like Lebanon, and wave in beauty and fertility when the everlasting mountains are no more. The career of Keith-Falconer is still going on, but the cloud which is between hides its onward, upward path.

Once more we turn to that grave at Aden and read its simple inscription:

TO
 THE DEAR MEMORY OF
 THE HON. ION KEITH-FALCONER,
 THIRD SON OF
 THE EARL AND COUNTESS OF KINTORE,
 WHO ENTERED INTO REST
 AT SHEIKH-OTHTMAN, MAY 11, 1887,
 AGED 30 YEARS.

“If any man serve me, let him follow me; and, where I am, there shall also my servant be: if any man serve me, him will my Father honor.”

POLITICS AND MISSIONS IN PERSIA.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

Muzaffir-id-Din Shah has now occupied the throne of the Kajars about a year. During this time the condition of the country and its sovereign has been far from satisfactory. The Shah is the victim of a chronic disease, and his tenure of the scepter is destined to be short. Several times it has been announced that he had the intention to go to Europe for medical treatment. Rumors of his death have been circulated. At one time the bazaars in Teheran were closed, business suspended, and riots imminent, owing to such rumors. Only the appearance of the Shah in public quieted popular apprehension. Not only illness, but fear of assassination, seems to keep the Shah in retirement.

Shortly after his accession, the Shah removed the prime minister who had served his father for so many years, and had shown great energy in holding the turbulent elements in check until His Majesty reached his capital. The Sadr-Azam retired in disgrace to Kum, and the cabinet was reorganized, many of the old ministers retaining their portfolios. After a few months another reorganization was effected, the Amin-i-Doulah being recalled from the governorship of Azerbaijan and made grand vizier. He is an enlightened man, a great admirer

of European civilization, the patron of the Ferry Hospital in Teheran, and friendly to missionaries.

There has been a noticeable increase in Russian influence during the year. A consulate has been established at Ispahan. A wagon-road from the Caspian to Kasvin, leading to Teheran, is being constructed by Russian capital. The boundary between Moghan and Ardebil has been pushed forward. A governor of Ardebil is said to have been induced, by a bribe of 50,000 rubles, to report to the government that a certain territory in question was of no value, and that Russia's desire for it might as well be gratified. Afterwards the inhabitants of twelve villages came to the Shah to protest against being expatriated in so summary a way. When the Shah learned the truth, the governor was divorced from the Shah's daughter, his property confiscated, and he was banished on a pilgrimage to Kerbela.

Russia naturally desires to reap advantage from the disturbed condition of the country. Indeed, the vice-consul, who was at Tabriz during the bread-riots, is reported to have been censured for not having secured some points when the rioters fled to the consulate for protection, and professed a desire to become subjects of the Czar. In Meshed, the consul showed a better knowledge of his duty, and made the local disturbance a pretext for calling in a band of Cossacks to guard the consulate. But the greatest show of Russian power has been at Tabriz. A servant of the Russian consulate was reported to have insulted a Mohammedan woman, the wife of a prominent mollah. A crowd quickly gathered to punish him. He took refuge at the consulate, and the mob turned to plundering Armenian houses. Four houses were looted, and many men robbed and beaten on the streets, before the government got control of the mob. Then demands were made on the consul that the man be given up for punishment. The consul maintained his innocence, and refused to give him over to certain death. Popular excitement rose high. The mob threatened to return to looting the Armenian quarters, and even to attack the consulate. Armenians, to the number of 700, fled to the Russian and French consulates, and remained there for three weeks; the rest of them were confined to their houses; their schools, as well as those of the mission, were closed. It was uncertain what a day might bring forth. The consul told the government plainly that if order was not kept, he would call for the Cossacks in 48 hours. They came to the border at Julfa to be in readiness. The government took alarm, and made strenuous efforts to control the populace. Guards of soldiers were placed in the Armenian quarters. The mollahs exhorted their followers to be quiet, saying that otherwise the Russians would conquer the country, take off their turbans, and prohibit their call to prayer. So the Persians were cowed, and restrained their fanatical and plundering passions. The Shah's government, at the demand of

the Czar, paid indemnity to the plundered, arrested and imprisoned the ringleaders of the riot, and gave a written promise of security for the Christian population. The results were a great increase of the already predominant power of Russia, and an improved position for Nestorians and Armenians, and greater security for all foreigners.

The Jews, too, have been passing through trials. Shortly after the above event, a renegade, Jewin Urumia, accused his brethren of having sacrificed a Mohammedan child at the Passover. A mob quickly gathered, and were about to take summary vengeance on the defenseless Jews, when the government, fearing further disturbance would give Russia a coveted opportunity, exerted unusual energy, and restrained the crowd before they had injured anyone. In Teheran, moreover, a mollah gave a decree that the Jews should wear a distinctive dress, and have a badge of red on their coats, that they could be recognized, and Mohammedans not be contaminated by contact with them. The Jews appealed to the Shah, who answered them favorably. Still the populace was determined to attack them, and the Shah had a silver badge, of the value of a franc, struck off, to be hung about the neck of each Jew. In Hamadan, too, the Jews were in great danger during Maharren.

These riotous demonstrations against Christians and Jews are, in part, the result of the bigotry excited among the Persians by the events in Turkey, for though Shiah Mohammedans, they show a fellow feeling for their Sunni brethren, which was not anticipated, and glory in the victories over the Greeks as those of Islam over Christianity. They had come to feel that there was no protection for Christians, and they could be plundered with impunity. Only the fear of Russia excited the government to a prudent activity, and prevented a repetition of the scene enacted in Turkey. This series of riots shows what the condition of life is in Persia at present.

During the past year thousands of refugees from Turkey have past into Persia. Not only have Armenians from the villages along the border fled hither, but thousands of Nestorians abandoned their lands, their homes, their all to the Kurds, and took refuge in Urumia. The dangers to which they were exposed was tragically illustrated in the murder of the Nestorian Bishop of Urumia, Mar Gabriel, three priests, and two deacons of the old church and their attendants. They were proceeding to the Metropolitan of Nochea. A party of Kurds, by command of a sheikh, murdered this band of harmless clergy, mutilated their bodies, cutting their ears and noses, and ripping them up. Their bodies were then dragged more than a mile and thrown over the Persian border, where they were found after ten days by a searching party.

Much has been done to relieve these destitute refugees in Urumia, more than \$10,000 having come from England and America for that

purpose. Many were furnished with passports to emigrate to Russia. Clothing and food have been distributed in Salmas, and now Pastor Fisher and wife, with the Misses Pollock, have come from Germany to establish an orphanage and perhaps a colony for the refugees. One scheme of aid was to purchase cattle in Persia for the plundered villagers in Turkey. For this purpose the Rev. Mr. Allen, of Van, came to Persia, and purchased several thousand head of cattle. Difficulties were, however, put in the way of exporting them. It was found to be against Persian law to export cattle and grain. The price of meat was also raised by the extra demand, and the people of Khoi became clamorous against the exportation. Their opposition took the form of an extensively signed petition against Deacon Werda, the preacher at Khoi, who had negotiated for the cattle. He was accused of preaching the Gospel to Mohammedans, and baptizing converts, and his expulsion was demanded. The petition was ready to be sent to the Amir-i-Uizam, the governor-general, when Dr. Cochran was fortunately called to Khoi, to attend a patient, and was able to procure the destruction of the document. The feeling against the export of cattle was so strong that the plan was abandoned. At present some anxiety is felt regarding the bands of Armenian revolutionists who are gathering in Salmas with the intention of attacking Kurdish villages across the border. It is feared that they may provoke reprisals and lead to further massacres, without accomplishing any good. The Armenian bishop has endeavored to dissuade them from the enterprise.

A recent event of importance to mission work in Persia has been the visit of Secretary Robert E. Speer. It was the first visit ever made by an official of the board to the Persia Mission in the sixty years of its existence. Now that a Secretary has once ventured to take this ride of 1,500 miles over the rough mountains of Persia, and escaped so successfully from an attack of typhoid, we hope he may quickly find courage to come again, and be followed by a rapid succession of official representatives. Mr. Speer's visit was a spiritual blessing to many of the missionaries.

Retrenchment has been the order of the past year, and greater curtailment is ordered for the present year. With this there has been unusual spiritual activity. In Tabriz there has been a marked friendliness on the part of the Armenians, and an unprecedented readiness to hear the truth. In connection with the Memorial Boys' School a series of evangelistic services were held for three months after the week of prayer, which were attended as never before, and were the means of removing many prejudices and made a strong impression for evangelical truth. Hearts that had resisted all appeals during many years were brought to a decision to serve Christ. In Urumia a gracious blessing has been experienced in a number of the churches.

The winter campaign, conducted largely by Mr. Coan, was one of the most remarkable in the history of the station. Large congregations of revived church members and inquiring sinners attended the services. The churches would not hold the numbers who desired to be present. The attendance of Old Nestorians and Catholics was specially large. Many of the refugees, too, received a blessing and the interest extended to the Armenian villagers as never before. Five hundred accessions were expected as the result of the campaign.

Quickly following this evidence of God's blessing came not only an order for an unparalleled retrenchment in the work, but another event which clouds the prospect for the future evangelization of the Nestorians. Priests from the Russian Church arrived in Urumia in May. They had been invited by the Nestorians in an extensively signed petition to the Czar. The motive of the signers was to obtain political and civil protection. The insecurity of life and property in these parts has well nigh led the Christian population to despair. They felt sure of protection if they could come under the ægis of the Czar. Hence the same people who some years ago invited the mission of the Archbishop of Canterbury now turn to the Orthodox Synod. The coming of the Russian mission was anticipated with intense interest. As one expressed it, the Nestorians had their horses saddled for months in anticipation of their advent. The missionaries arrived in Tabriz under guard of a band of Cossacks, just after the Tabriz riots. When they arrived near Urumia, Nestorians and some Armenians, in all to the number of 8,000, came out to meet and welcome them. They strewed their garments in the way, kissed their hands, and even the dust of their shoes, prostrating themselves before them and greeting them as "Our Saviors." Their reception was a grand ovation. They quickly followed up their triumphal entry by special visits to villages. At the edge of the village they would plant the standards—the holy Eikons—and hold religious services. The people flocked to the services and all who desired were invited to partake of the Eucharist, after which their names were enrolled as members of the Orthodox Russian Church. Some whole villages have been thus enrolled. Among the leaders in this headlong rush to forsake Nestorians and the Syrian Fathers are Bishop Mor Yohannan and Yoseph Arsenious, who has traveled extensively in America. These with the zeal of new converts are persuading and cajoling all they can to join the Russians. The movement is chiefly confined to Old Nestorians, who seem about to be swept out of existence, as far as Persia is concerned. Oh, degenerate sons of steadfast sires, who suffered exile and loss of all rather than call Mary the Mother of God, and you now run in hot haste to bow down to her image and pray to her as mediator. Not a few even of the converts of the Catholic and Protestant missions are borne along by the flood, and the missionaries stand amazed

at the power of political and worldly motives to uproot conscientious convictions. The mission is interpreted by the Persians to mean that the Russians are about to make a movement to occupy Persia.

The results affect most peculiarly the Anglican Mission (Ritualistic), which was established at the request of the Nestorians, and whose aim has been to bring the Nestorian Church to acknowledge the first six councils. Now, after years of self-denying effort, they see their hosts flying to the refuge of Orthodoxy, but under the Russian banner. As their object to make the Church orthodox, is thus accomplished in a way they could never have anticipated, they can rejoice even in tribulations. They will probably "fold their tents like the Arabs and silently steal away." Indeed, most of them are already taking vacations. That clergy who have subscribed to the XXXIX Articles, should be better satisfied to see their flock go to the Russian Church than to the Evangelical Church, must excite amazement.

As for the Protestant community, we yet confidently hope that the great majority of its adherents will stand firm and receive the blessing of those who endure temptation and come forth purified. When the chaff is blown away, the pure wheat will be all the more worthy to be garnered with care. But it is a question whether it will be possible to do missionary work among the Russianized community, for should any repent at leisure, they will leave their new confession at their peril, and make themselves liable to temporal penalties, means of inflicting which will be found, tho they do not reside in the dominions of the Czar.

The Church mission at Ispahan shows aggressiveness and progress and at the same time is compassed with difficulties and persecutions. The force of missionaries has been much enlarged, dispensary and hospital work increased, and a new station established at Kerman, and Bishop Stuart, the first English bishop in Persia, has been active in visiting the cities of southern and central Persia. As a natural result of this aggressiveness, opposition has increased, especially directed against the school of fifty Persian boys and the medical work for women. In January a mob collected in Jalfa, and drew off to prison three Persian pupils, one of whom had been baptized, and the other two were sons of a convert. Other converts were beaten, some were tortured and fined for sending their sons to the school. During the mob the colporteur, Benjamin Badal, who had been so efficient in distributing the Bible, was severely beaten. At the same time a stone, thrown at him by a Mohammedan, struck another Mohammedan and slightly injured him. Benjamin was charged with throwing the stone. Seventeen days afterwards the man died or was killed, and his death was laid at the door of Benjamin. A mob assembled to murder him. He fled to the protection of the Prince Governor, where he was kept from the mob; but, to appease them, he was chained and placed

in the stocks. He afterwards fled the country. In the last of February the Mujtehid, Agha Najifi, ordered that women should not attend the dispensary, and that hospital in-patients should leave, and that a woman who was supposed to have become a Christian, should be thrown down a well and have stones heapt upon her. One mob against the hospital was dispersed by the British vice-consul. Subsequently a definite plan was made to attack the hospital, but a fall of snow of a foot and a half, the heaviest snow known since the mission was established, blocked the streets and deterred the mob. These persecutions continued through the spring, and, as usual, will give the work a back-set for a considerable time.

In January a document was sent by the Persian Foreign Office to all the legations which (omitting titles and abbreviations) reads as follows:

SHOBAN, 16, 1314. Year of the Monkey.

To the Legation of the United States, etc., etc.

According to the will of his high majesty, the glorious and mighty, the holy and illustrious king of kings (may his government and reign be forever), and according to his enlightened mind, it is determined in regard to all kinds of books whether heavenly, sacred, religious, or otherwise, that when foreign subjects wish to bring them to the countries of Iran to buy and sell, their purchase and sale shall be conditioned on the permission of the Department of Arts and Science of the High Government. Again, the transfer of such books from one city to another shall only be done after obtaining a permit from the department in which the names and number of the books must be stated. Otherwise they will be seized and detained, and the man who carries them shall be answerable to the courts. After thirty-three days this order will go into execution.

United States Minister, Mr. Alex. McDonald, protested against this order, and was informed that "the trouble had grown out of the free distribution of religious books by English missionaries in southern Persia; that the mollahs were much excited, and serious trouble was feared, for which the government could not be responsible. This step had been taken to quiet them and to preserve peace." Afterwards the government sent a modified order "that books of science, literature, and history, and such like, for instruction and learning, are free and, after obtaining a permit from the Department of Arts and Science, will in no way be interfered with. Religious and heavenly books, even such as are necessary for the believers of such religions, shall also be by permission; but all books that are brought in for the propagation of foreign religions, and are given without charge to Mussulmen, are prohibited. This prohibition is strict, so that if they come to hand, they shall be seized and destroyed. The government will not be answerable for their value."

Since the order was issued, nothing further has developpt, tho Bibles have been imported and transported from one city to another. We trust nothing further may be heard of the order.

THE DIFFICULTIES AND ENCOURAGEMENTS OF MISSION WORK IN ARABIA.

BY REV. S. M. ZWEMER, F. R. G. S., BAHREIN, ARABIA.

When a large building is not yet in process of construction, and the foundations only are being laid, the plan of the architect can best be seen from the model, and not amid the digging and stone-breaking and loose material. How much more is this true when the Great Architect is laying the foundations for His spiritual temple in Eastern Arabia? Even now, ten years after the death of Ion Keith Falconer at Aden, the foundations of mission work are only beginning to be laid in the peninsula, and there is so much rubbish about (the desolations of former generations), that it is hard for those who are at a distance to see much progress from year to year in the superstructure.

While other mission-fields can speak of harvest time, and give statistics of churches, schools and baptisms, Arabia, like most Moslem lands, is yet in the midst of early sowing, and the figures we can give all refer to the seed-time of the written or spoken word.

But of difficulties and encouragements in this work it is easy to write, for there are enough of both to dishearten the boldest and to encourage the weakest. And lest our writing prove a stumbling-block to those who already have little faith in work for Mohammedans generally (altho that work has been signally blest within the last decade), we speak first of the difficulties; difficulties which, tho formidable, persistent and arduous, are not worthy to be compared with the glorious encouragements we meet in this same field of work.

Among the difficulties, those that occur first to the mind are:

1. *Moslem Prejudice*.—Some three years ago I received a letter from the Rev. W. A. Essery, honorary secretary of the Bible Lands Mission Aid Society, in which he wrote: "A word as to the task your mission attempts. It is to me the hardest in the whole mission field. To conquer Mohammedanism is to capture Satan's throne, and I think it involves the greatest conflict Christianity has ever known. In attacking Arabia, you aim at the citadel of supreme error occupied by the last enemy that shall bow to the kingship of Christ." This is true; and yet the difficulty of work among Moslems has been emphasized more than sufficiently in proportion to the efforts made by the Church for their evangelization. That the Mohammedan world is harder to reach, humanly speaking, than the heathen world, no one denies. But that the work for Moslems is a hopeless task, the recent history of missions in Sumatra, the Punjaub, Algiers, and Egypt emphatically disproves. Professor Lansing, of New Brunswick, one of the founders of the Arabian Mission, wrote in 1890: "If the smallness of the

number of converts from Islam to Christianity be pointed out, this argues not so much the unapproachability of Moslems as the indifference and inactivity of Christians. The doctrine of fatalism, commonly accredited to Islam, is not one-half so fatalistic in its spirit and operation as that which for thirteen centuries has been practically held by the Christian Church as to the hope of bringing the hosts of Islam into the following of Jesus Christ." This also is true. But Moslem prejudice and Ishmaelitic intolerance are real, and must be faced. Our colporteurs meet this difficulty on their travels along the coast and up the river country. In some places, especially by the Shiah sect, bread and shelter are refused them, and religion discredits the justly famous hospitality of the Arab. Sometimes Bibles and other books that have been sold to villagers are collected by a fanatic mullah and consigned to the flames or the oblivion of an upper shelf in his house. A Wahabee from inner Oman, infuriated because he was worsted in argument at our Muscat Bible depot, attempted to give the colporteur a beating. At Amara, on the Tigris, the attempt was made to wear out our patience and good-feeling by repeated insult and annoyance. Books were stolen, torn, burned; dead vermin cast into our quarters, and the rabble hooted us in the street, until God gave us the victory and peace. At Bahrein a petition, signed by many of the merchants, was sent to the Kadi, asking permission to murder the missionary, but nothing came of it. Nearly everywhere in Arabia the prejudice against certain aspects of Christian doctrine are so strong, that without previous explanation, it would be unwise and unsafe to use the words *Son of God, death of Christ, Trinity, etc.*, in a coffee-shop.

2. *Climate*.—A second difficulty to mission work in Arabia, at present, is climate. At present, we write, because those who have studied the geography of the peninsula know that in the mountain ranges of Oman and Yemen, as well as in some of the Nejd-lands, a healthful, bracing climate is the rule. Now, alas, while all work is still confined to the coast, we have perhaps one of the most trying climates in the world. The intense heat of summer (often 110 degrees Fahrenheit in the shade) is aggravated by the humidity of the atmosphere, and the dust raised by every wind. Nor are there rains or clouds to temper the excessive heat. In the winter, from December to March, the winds are often cold and cutting, and altho the temperature is then more suited to Europeans (35 to 60 degrees Fahrenheit) it appears to be the less healthy season. The so-called Gulf-fever of the remittant type is very dangerous and convalescence is only possible sometimes by leaving the Gulf. Cholera and smallpox are not uncommon. Ophthalmia is rife. Prickly heat, in aggravated form, boils, and all the insect plagues of Egypt are a cause of suffering in their season.

3. *Isolation*.—"The work is great and large, and we are separated

upon the wall, one far from another." There are only two missions at work in Arabia proper. The Keith-Falconer Mission at Aden (Sheikh Othman) is fifteen hundred miles from Muscat, our southernmost station. Muscat is six hundred and thirty-five miles from Bahrein, and the latter three hundred and sixty-seven miles from Busrah, as ships travel. The Scotch Mission has two missionaries, one of whom is married. At Muscat, whose "hinterland" has a population of more than 500,000, there is only one missionary. *In the whole peninsula*, with a population of ten millions, *there are at present eight missionaries*, not including the C. M. S. Mission at Bagdad. All the vantage points hitherto occupied on the coast are painfully, shamefully undermanned, and the whole of the interior is without any missionary. This isolation, this loneliness, is often a discouragement, and therefore a real difficulty. Hope of reinforcements so often deferred makes the heart sick. It is not good for man that he should be alone. "The Lord sent them *two and two* before his face into every city and place whither He Himself would come."

Of yet other difficulties it would be easy to write. The Arabic language, so rich in its vocabulary, grammatical intricacies, impossible gutturals, extensive literature and dialects—this language is a difficulty. In Turkish Arabia we meet with the Turkish system of misrule and oppression, which often adds difficulty to the work.

But we will turn to the brighter side of the picture, and note *encouragements*:

1. *Political Changes*.—This last of the nations and hindmost in the march of civilization is beginning to awaken to nineteenth-century life. When Phillips Brooks was on his eastern travels, he wrote to his children, "Last Tuesday we past Aden, and stopt there about six hours. I went on shore and took a drive through the town and up into the country. If you had been with me you would have seen the solemn-looking camels stalking along with solemn-looking Arabs on their backs, looking as if they had been riding on and on that way ever since the days of Abraham. I think I met Isaac and Jacob on two skinny camels, just outside the gates of Aden. I askt them how Esau was, but Jacob lookt mad and wouldn't answer, and hurried the old man on, so that I had no talk with them; but I feel quite sure it was they, for they lookt just like the pictures in the Bible."

And the greater part of Arabia is still wholly patriarchal. But Isaac and Jacob would be perplexed had they seen Aden harbor with its warships and commerce from every land, with electric lights and hotels and forts. Since this oriental Gibraltar became English territory, in 1839, rapid political changes have taken place in the peninsula, which have all tended to open doors for the Kingdom. Here again the hand of God is evident in history. To-day less than one-fifth of the area of Arabia is under Turkish rule; and that one-fifth

is *graspt*, not held, by the Sublime Porte, for it is in continual rebellion.

The British protectorate at Aden has grown until it now embraces a tract two hundred miles long by forty broad, with a population of 130,000. All the tribes on the coast from Aden to Muscat are subsidized by annual payments. Muscat became practically a British protectorate last year at the conclusion of the tribal war of the Sultan of Oman. The island of Bahrein became English some years ago, and the Union Jack flies over this center of the Gulf pearl-fisheries. English consulates or agencies exist at Jiddah, Hodeidah, Makallah, Muscat, Sharkeh, Bahrein, Busrah, and Bagdad. The slave-trade is interfered with. Cables and commerce stretch from Suez, around the peninsula, to Busrah. The postage of the Persian Gulf is Indian, not Turkish, and the rupee is forcing the piastre out of the market, since ninety-eight per cent. of the imports and exports are in English ships. English and American merchants are developing the resources of the country. Last year 150,000 tons of dates were exported from Busrah alone, and date-culture is a growing industry.

The interior of Arabia, always independent of Turkey, comes in contact more with Christian and occidental civilization, than with Ottoman. The Arab youth on the coast begins to read English, and looks toward Bombay rather than Mecca. There has long been talk and now there is a proposition for a railway to India from Port Said, eastward along the thirtieth parallel to Busrah, to cost £12,000,000. (See the *London Times*, May 7th, 1897.) All this commercial activity and these political changes are full of encouragement to the missionary. There is a stirring among the dead bones.

2. *Growing Friendliness of the Arabs.*—This is in part occasioned by the contrast, now so plainly evident, between English and Ottoman rule, a contrast acknowledged by even the dullest fisherman of the Persian Gulf. And this friendliness extends to the missionary. Where on our first arrival we met with rebuff or prohibition to preach, we now find opened doors and hospitality. The village judge at Bahrein, once our bitter enemy, now rents us the building used for our Bible-shop. Where formerly the missionary was avoided, his house is now often a rendezvous for all sorts and conditions of men. To this result our dispensary work has naturally largely contributed. Controversial books (mentioned in a whisper in some parts of the Moslem world) are read, purchased, and in some cases have been eagerly sought for by inquiring minds. At Muscat open-air preaching is now entirely possible, and at Sheikh Othman there is a small Moslem boys' school, where the Bible is taught. Arabian fanaticism has been exaggerated. Where it exists it is due to ignorance and not to ill-will.

3. *Increased Demand for the Word of God.*—This is a great encouragement; "for as the rain cometh down and the snow from heaven

and returneth not thither, but watereth the earth and maketh it bring forth and bud . . . so shall my Word be that goeth forth out of My mouth; it shall not return unto Me void."

The increase of the sale of Scriptures in the eastern part of Arabia (not to mention that in the Red Sea littoral, of which I have no statistics at hand) has been encouraging. This table shows it at a glance:

In 1892	1893	1894	1895	1896
Less than 500	825	1760	2313	2805

Of these sales eighty-seven per cent. were to Moslems, the remainder to Jews, Sabeans, and Eastern Christians. From each of our three stations as a center, and from the northernmost limit of the Busrâh vilayet for more than a thousand miles along the coast of Arabia to Ras-el-Had, our colporteurs offer God's Word to all who will receive it, and speak with all who will hear. They are the real pioneer evangelists, and their work breaks down prejudice and opens the way for work of all kinds in the future. It is especially hopeful that the sale of *complete* Bibles and Testaments is on the increase where earlier sales of smaller portions have prepared the way. Besides the Scriptures, 947 religious and educational books were also sold last year. The letter of the Oman Arab, reproduced in the picture, is another illustration, how even in out-of-the-way corners they seek to possess themselves of the book of the Christians. In Oman the ship of the desert was in the service of the king once and again to carry boxes of Bibles over the mountain passes to the distant villages.

4. *Strengthened Stakes.*—Not only have the cords of our mission-tent been lengthened since last you heard from Arabia in these pages, but our stakes have been strengthened also. This is encouraging. The Scotch Mission in Yemen has received reenforcement, and has a more vigorous policy than heretofore. Their hospital and dispensary at Sheikh Othman exert influence far inland, and receive patients from every part of Yemen. This work is even a better memorial to Ion Keith Falconer, than the pretty chapel built to his memory at Steamer Point. On a good site, behind the post-office, the building is used on Sundays and in the week for services in behalf of the soldiers and sailors of Aden. The children of the Scotch Free Church supplied the means to build it.

At Muscat a rescued-slave school was opened last year, and now eighteen boys are receiving industrial training. The building formerly rented has been purchased, and, after some improvements, will be a suitable mission-house in this trying tropical climate. It is built of undrest stone, plastered over, and with the usual flat roof, and has a small garden surrounding it, outside the city walls of Muscat. With all its simplicity and smallness, it is the first "House of God" in all Oman, and will be a house of rest to those who seek Christ there.

From Busrah, as a center, the Bible work has extended until now branch-depots have been opened at Amara, on the Tigris and Nasariyeh on the Euphrates, at the latter place under specially auspicious circumstances. At our Busrah dispensary, under charge of Dr. H. R. L. Worrall, 4,345 cases were treated last year, of whom 2,670 were Moslems. The waiting-room of the dispensary is a daily pulpit, where we enjoy every freedom to preach Christ.

5. *First Fruits*.—This is the crowning encouragement. During the year past we have had the joy of witnessing the ascent of at least two souls out of darkness into the light of life. A Turkish soldier first heard the word of the Gospel at Amara in the midst of all the fanatical disturbance there when our work was begun. By reading the Bible, and in conversation with the missionaries, he has come to accept Christ, and walks in the fellowship of the Spirit. His escape from all interference seems inexplicable, except it be that his position as petty officer in the army protects him. He has asked for baptism, but is first to receive more instruction.

The other Moslem, of whom we know that he believed in Christ, was a middle-aged Persian, conversant with Arabic and a seal-engraver by profession. He came to the Busrah dispensary suffering from consumption, and was a frequent visitor. Reading a copy of Luke's Gospel, he was deeply convicted of sin, and when we prayed with him in the house he wept like a child. A day or two later he found peace, and kept repeating the name of Christ. His disease was too far advanced to promise cure, and so he left Busrah to try and reach his family at Shiraz. We have not heard from him since. We accompanied him to the ship, and knelt between decks to commend him to God. Doubtless he fell asleep in Jesus ere he completed his long journey. But we shall see his face again when the harvest is gathered in, and full sheaves from Arabia, as well as first fruits, fill the garner of God on the great day.

CHURCH AND STATE IN RUSSIA.—I.

BY VLADIMIR SOLOVIEF.*

In the time of St. Vladimir (972–1010), by changing its national idolatry for a universal faith for which there is “neither Greek nor Jew,” Russia freed itself from its heathenish isolation and exclusiveness, and acknowledging itself part of the one humanity, accepted its

* One of Russia's foremost living philosophers, son of the great historian, and a member of the Russian Church. Article translated by Mrs. A. S. Howe.

true position and fulfilled its universal-historical fate. But the adoption of Christianity, if it is the real thing, does not only imply the performance of pious ceremonies, or the verbal confession of certain accepted dogmas. This adoption of Christianity laid on the converted people practical duties also; to reform their lives according to the principles of the true religion, and to direct their actions by its character and spirit. Kiefian Russia* really marched on this path, but naturally the first steps could neither be firm nor steady. In the life of the people remained much of barbarism and paganism, but there were also to be seen clear traces of the new spiritual principle. The moral disposition evinced by those converted under Vladimir, as in their care for the poor and unfortunate; their benevolent conduct towards their European neighbors, their horror of barbarous tortures was really Christian. These were the feelings and opinions which a hundred years later were set forth in the "instructions" of Vladimir Monomachus. This disposition was nothing extraordinary or accidental; though not every one lived so well as Vladimir, every one thought as he. The quarrels of the dukes were looked upon by the people as bad and sinful, they never agreed with them. As Kiefian Russia was placed between Byzantium and Western Europe, it easily accepted in addition to the truly universal principles of the Christian civilization, the immaterial and passing forms. Western feudalism and the despotic centralization of the half-Asiatic Byzantium, were exceedingly strange to Russian life. In Kiefian Russia the obstacles to the formation of a Christian community were less than in any other country; but these good external conditions were not sufficient to secure the fulfilment of this task. Being right in the way of the Asiatic hordes, which never ceased to press on the Christian world, Kiefian Russia had first of all to struggle for its own existence. This struggle had but little success, as the organization of the State was very weak. The young nation was in danger of perishing by violence before having developed its spiritual power, and it became an urgent necessity to create a strong state. The happy realization of this vital question was not achieved by Kiefian Russia, but it was the triumph of the Moscovite Empire.† Giving themselves up to this national political task, the Russian people in the Moscovite epoch easily took the needed power (the strong state) as the aim of their political life; on this followed consequently a lowered and darkened religious and moral ideal. Most of the sins of the Moscovite Empire were accidentally committed; they depended upon outward historical circumstances. The Russian people in the far northeastern corner of Europe were in the thirteenth century physically isolated from the Christian world, and they concentrated all their forces on the ungrateful task of

* Russia as it then was, a dukedom centered at Kief.

† Dating from the time when Moscow succeeded Kief as the capital, when Empire began.

solidifying the State, which brought about also a spiritual isolation, and the development of national pride and egotism. The linking of Kieftan Russia with other Christian nations, besides securing their cultural influence, had the advantage of obliging our people to feel themselves part of the European concert, and of holding up, tho at the beginning very feebly—some feeling of universal solidarity. Opposed to this beneficial reaction, connection with the barbarous Mongolian hordes humiliated and opprest the Moscovite State. The influence of that connection was twofold, and a doubly bad one. From one side, subjection to a lower race, and permanent commingling with it, had a deadening effect on the Russians, especially as they were entirely cut off from Europe. It lowered both their spiritual and their political standards. On the other hand, it developept in the Moscovite Russians a national self-consciousness and pride, since they, tho lowered, retained the superiority of a Christian and historical nation. The permanent consciousness of superiority in comparison with the Mongols was not abated by international relations in the other direction. With the Russian people, it was as with a man whose sole intercourse is with persons of a lower spiritual standard, through which he gets too high an opinion of his own importance and value.

The national pride of the Moscovite Empire increased, especially in the first half of the fifteenth century; first, because through the burden of the Mongolian yoke, the feeling of their inward superiority over the Mohammedans was combined with a consciousness of outward power, and secondly, because their deliverance from the Tatárs, and the final defeat of Byzantium, under the Turks, happened at the same time. As payment for the Moscovite assistance, traveling Greek monks gave to Moscow the title of a third Rome, with the claim of an absolute importance in the Christian world. In this, our national self-consciousness found something like an ideal justification. In the Moscovite epoch, the Greeks, being independent and possessing a relatively high civilization, had a beneficial influence over the Russians. This influence imposed upon the young nation a historical discipline, by forcing it to acknowledge the spiritual supremacy of another nation, and to honor the foreigners for their ideal superiority. The erroneous extremes of Byzantinism were not dangerous, as they were counterbalanced by the reaction of the West. Matters acquired another aspect in the Moscovite epoch. The Greeks were no longer representatives of a spiritual enlightenment, or of a great Christian empire, or of a high civilization, but they were slaves of the infidels, beggars, and flatterers.

Thanks to these qualities, they could but strengthen the national self-consciousness of the Moscovite people. Thus through the spiritual isolation of the Moscovite Empire, Byzantian ideas were readily accepted by the people. In the power of these historical conditions a

spiritual and social organization which can not be called a truly Christian one, took its rise in the Moscovite Empire. Tho this organization had a religious ground, all its religion was reduced to "orthodoxy" in ceremonial worship, which laid upon no one any moral duties. It happened that this formal religiousness was united with benevolence and piousness, as well as with the utmost wickedness. St. Sergius was God-fearing and "orthodox," but as God-fearing and firm in faith was Tzar Ivan IV.—the Terrible. "Even devils believe," says the Apostle. According to Byzantian notions, nothing more than such a faith was expected from the majority of Christian people. The few who were not satisfied with this were obliged to leave society, to go into the deserts or to become fools. The highest ideal of holiness, represented by hermits or fools, was essentially ascetic, and therefore could not raise the social morality to a higher level. The average life lay between those of such holy warriors as Sergius and Nil, and of God-fearing monsters like Ivan IV. The notion of an ideal perfection of the individual was retained in the national consciousness, but the principal conditions for real perfection, for moral progress, active religion, the ideal of a common truth, was entirely absent. In the Moscovite Empire, as before in Byzantium, the religious and moral principles were entirely excluded from the sphere of political or social life. In this sphere, instead of the universal Christian ideal, something altogether opposite appeared. To the national empire was restored the absolute nature which was taken from it by Christianity. In consequence of the extreme separation of the Moscovite Empire from the civilized world, the former reaction against Christian universalism showed itself in its full power. Our forefathers believed themselves to be the only *one Christian nation and empire*; all others they called non-Christian, being unconscious that by this they deprived themselves of the essential unity of Christianity. The Byzantian Greeks, thanks to whom the national self-satisfaction was ingrafted in Moscow, became themselves its victims. With all their might they magnified the pretensions of the Moscovite Empire as sole defender and protector of the true faith, and the God-fearing land; tho then the question arose, could the Greeks, having lost the supremacy of Christian empire, and having become the slaves of infidels, guard the purity of doctrine and the fullness of faith? The answer to this question was unfavorable for the Greeks; it decided that Russia was the *only* Christian and God-fearing country!

(*To be continued.*)

HAS ISLAM BEEN A RELIGION OF PROGRESS? IS IT NOW?

BY REV. F. F. ELLINWOOD, D.D., LL.D.

A high authority on the doctrines and philosophy of Islam is Rev. Edward Sell, Fellow of the University of Madras, etc., etc. Some years ago he published the *Faith of Islam*.* There is now a second and improved edition, the result of fifteen years of additional study of Islam in its own Arabic sources. Mr. Sell is a missionary to the Mohammedans in Madras, and while faithful to his commission he has shown so much of tact as well as intellectual ability as to win for himself the confidence of all classes of the community, Europeans, Hindus, and even Mohammedans. His scholarship, his insight into the social and religious questions of India, and his fairness in discussing them are generally recognized. In these times when on the one hand so many apologists are lauding the benevolent and enlightened spirit of Islam, and on the other hand, the worst atrocities known to history since the seventh century, are being perpetrated in the Turkish Empire, any new light which can be thrown upon this most potent and formidable of the world's man-made religions should be welcomed.

"I rest my case entirely," says Mr. Sell, "upon Mussulman authorities themselves; still more, I have ascertained from living witnesses that the principles I have tried to show as existing in Islam, are really at work now and are as potent as at any previous period."

The author contends that the more recent Fetvas delivered by the Ulema in Constantinople, show how firmly a Moslem state is bound in the fetters of an unchangeable law, and that the present practice of Orthodox Moslems, all the world over, is a constant carrying out of precepts given in the Koran and the Sunnat centuries ago.

There has been no change if indeed change is possible. The author explains how it is that travelers and casual observers, like Canon Taylor and Hopkinson Smith, gain the roseate impressions which they proclaim. They take individual exceptions as exponents of the character of whole communities. "In India," says Mr. Sell, "there are a number of enlightened Mohammedans, ornaments to native society, social servants of the state, men who show a laudable zeal in all social reforms so far as is consistent with orthodoxy. Their number is far too few, and they do not in many cases represent orthodox Islam. These exceptional individuals have felt the wave of western influence, modern science, social progress, and their highest virtues exist in spite of, and not as a result of Islam."

* *The Faith of Islam*. By the Rev. Edward Sell, B. D., M. R. A. S. Fellow of the University of Madras: London, Kegan Paul, Trench, Trubner & Co. Second edition, revised and enlarged.

From other sources we find evidence that intelligent Moslems in India have become aware that their cast-iron system has retarded the progress of Mohammedans, even as compared with their Hindu neighbors.

Mr. Sell's book is especially valuable for the light which it throws upon the period following the first bloody sweep of Mohammedan conquest. The history of Mohammed himself, his struggles to gain a footing by persuasion, his later military achievements, his private character so far as it is revealed, the production of the Koran with its civil and religious teachings, all these are well-known, and the remarkable military achievements of Omar, Omru, Othman, and others are also familiar to most readers. But at a later date, and especially during the Kalifates of the Abbassides of Bagdad, and the Omyades in Spain, endless discussions upon the interpretation of the Koran and the Sunnat, or traditional sayings of Mohammed, were rife, and new phases of Islam appeared which are not so well understood. There was also at Bagdad in the east, and at Cordova in the west, a revival of interest in Greek philosophy, which contrasted strangely with the antecedent history and the well-known spirit of Islam.

The apologists of Mohammedanism have made so much of the advanced learning of Bagdad and of Spain, and have so exaggerated the debt which the Christianity of the dark ages owed to the intellectual light borrowed from Islam, that the discriminations which Mr. Sell has pointed out, will be highly valued. The truth is that philosophy and science were always exotic in even those Moslem nations which tolerated them at all.

"There never was any Arabian science strictly speaking," says G. H. Lewes, in his *History of Philosophy*. "In the first place, all the philosophy and science of the Mohammedans was Greek, Jewish, and Persian. It really designates a reaction against Islam which arose in the distant parts of the Empire."

Ernest Renan, in an address delivered before the College of France, uttered the same sentiments as follows: "Arabian science and Arabian philosophy are often alluded to, and in fact during one or two centuries in the Middle Ages, the Arabs were our teachers, but it was only until we were acquainted with the Greek originals. When closely examined, moreover, this Arabian science has nothing Arabian in it. Its foundation is purely Greek; amongst its originators there is not a single pure Shemite; they were all Spaniards and Persians who wrote in Arabic."

Mr. Sell quotes even from a Moslem author (Musinir Mulk), the following frank confession: "It must always be borne in mind that in spite of the enormous progress made by the Mohammedans in the early centuries of their power, *learning has never been popular among them as a nation*, and science only flourished when there happened to be

a willing man to protect it." Such protectors were found in the Abbasside rulers, Al Mammun and Harun Al Rachid of Bagdad, and "that great free thinker the Mogul Akbar of India." The philosophy of Aristotle had been translated into Syriac and Persian before the Mohammedan conquest, and under the protection and encouragement of the Abbassides, it was translated from these languages into Arabic by Nestorian physicians residing at their courts. The most eminent of these was Housin Ibn Ishak. Through the influence of these translations the study of philosophy spread rapidly in the ninth and tenth centuries. Books on grammar, rhetoric, medicine, logic, etc., etc., were multiplied only to be condemned a century or two later. The only true Arabic philosopher whose name has been transmitted was Al Kendi, born at Bosrah, on the Persian Gulf, A. D. 870; and he was a rationalist.

A careful study of the list of eminent Mohammedan philosophers will show that they were not Arabs, and that they were not Orthodox Moslems. Farabi, who lived in the tenth century, and was educated at Bagdad, denied not only the inspirations of the Koran, but all objective revelation of any kind.

Avicenna, born near Bokhara, 980 A. D., was regarded with disfavor as a heretic. Ibn Badjah (Avempace), born near Saragossa, toward the end of the eleventh century, was violently persecuted by Orthodox Moslems. Al Gazzali, born in Khorassan, A. D. 1059, was a famous scholastic; but becoming at length sceptical with regard to both religion and philosophy, he ended by embracing Sufiism.

Averhoes, the last of the Moslem philosophers of note, was born at Cordova, A. D. 1126. He was the most profound of all Mohammedan scholars, and a great admirer and expounder of Aristotle. He was condemned as an arch-heretic by the Moslem doctors and by the Moorish King Al Mansur, and was banisht first to Lucena and finally to Morocco, where he died in 1198.

Philosophic inquiry had already been effectually supprest in the East, and now it thus received its death blow from the Moslems of Spain. Experience had shown that liberal studies of any kind transcended the narrowness of the Koran, and were at eternal warfare with the whole spirit of Islam. Since the twelfth century, intellectual progress has rested under the most uncompromising ban in all Mohammedan countries.

It is an interesting fact, however, that what Spain lost in suppressing the teachings of Averhoes, the Christian nations of Europe gained. It was from the schools of Cordova, that France, Italy, and England received the Platonic and Aristotelian philosophy, which the bigotry of the Eastern Church and the fury of the Moslem conquests had conspired to withhold from Christendom. Just as philosophy was about to go into final banishment from all Mohammedan countries, the

Benedictine and Dominican scholastics, Thomas Aquinas, Duns Scotus, Albertus Magnus, and others welcomed it. And in spite of all the intellectual vagaries of these men, the Christianity of Europe received substantial benefit. It began to shake off the repression of four centuries of ecclesiastical tyranny and to show its real spirit. Islam recoiling from the light which its institutions could no longer endure, showed also its true spirit; the two changed places.

Even Hinduism has shown greater progress than Islam. Within the last five years a Mohammedan newspaper in Calcutta has striven to arouse the Moslem population of India to the fact, that in all the higher official appointments, Hindus far outnumber the Mohammedans in proportion to their respective populations. This is a hard confession for the conquering Islamic race; and the writer did not hesitate to charge the responsibility upon the neglect of Mohammedan society to keep pace with the movement of the times. On the other hand, Moslem papers of the extreme conservative stamp maintain that the fundamental principles and the essential spirit of Islam can not change. For example, Mr. Sell quotes certain criticisms of a Moslem paper in Cairo, of February, 1896, upon the speeches made by two Moslem speakers, at the dedication of a new Mosque in London, with reference to the adaptation of Islam to European ideas. Says the Egyptian editor, "I do not know what meaning they (the two speakers) attach to the phrase, but I do know that no adaptation or alteration of Islam will be accepted by any Moslem people. Islam as a religion, as a guide to man in life, in his duties to God and men, is divine and perfect. To say that it needs adaptation, is to say that it is neither divine nor perfect, and no Moslem can or will admit either assumption. Islam as it is, is perfect, and is as wonderfully adapted to the needs of man in England, or in the Arctic regions, as it is to the Bedouins of the African desert; and the fact that it is so, is one of the striking proofs of its Divine origin." (Splendid instance in which one gratuitous assertion may serve as proof positive for another !)

Altho Greek philosophy had been suppress in all Mohammedan countries by the close of the twelfth century, yet various heresies and schisms have continued to arise through all the centuries, down to the present time. But everywhere the Mohammedan sects are alike in their repression of all that the world calls progress. The Shias of Persia, who maintain that the descendants of Ali, the cousin and son-in-law of Mohammed, are the only lawful imams, have developept various sects, known as Sufis, Karmathians, Fatimites, Ismailians (including the order of the Assassins), Babis, and Wahhabis. The one thing which these sects shared in common, was an element of Persian mysticism, tinged with Indian pantheism, which reacted against the hard and fast objectivism of Koranic authority, and at the same time weakened the moral sense and the feeling of personal responsibility. With Sufis and Babis, the idea that the one only self lives and acts within us, led to ecstasies and fanatical fancies and flourisht most in quiet ascetic life. It was comparatively harmless, but it was destitute of any power to regenerate society, or any element of progress. With the Karmathians, the Assassins, and the Wahhabis, on the contrary,

the exemption which it offered from moral responsibility, gave free rein to those savage instincts which had prompted wars of extermination in all ages of Mohammedan history. "If," they reasoned, "there is but the *One Supreme Self*, then practically, so far as human life and conduct are concerned, all distinction between good and evil disappears, and each man's passion or ambition is his only law." Such were the ethics of the Karmathians, a sect which arose in Mesopotamia toward the close of the ninth century, but finally found its home in Egypt, where it established the Fatimite dynasty. The Karmathians represented a combination of Islam, Persian Magism, and Christianity. Their leader even claimed to be an apostle of Jesus. But the spirit of the sect was an intensification of Islamic fanaticism and intolerance, tho chiefly visited on Islam itself. Mecca was attackt and conquered 920 A. D., the Kaaba was plundered and the sacred black stone was carried off to be ransomed, twenty-two years later, for fifty thousand ducats. The Karmathian or Fatimite power was broken after a century and a half (909-1171), but it was still represented for more than a century longer, by a form of religious fanaticism, which embodied its worst elements and became the terror of all the East. This was the order of the Assassins. Mr. Sell gives us only a glimpse of the early history of its founder, Hassan bin Sabbah, who was born in 1035. Professor Harvey Porter, D.D., of the Syrian Protestant College at Beirut, in an interesting article publisht in the *Bibliotheca Sacra*, of January, 1895, presents a much fuller account of the order—its long continued atrocities and its well merited fate.

About the middle of the eleventh century, three schoolmates in a city of Khorassan, entered into an agreement, that whichever of the three should first rise to fortune should aid the others. One of the three, Nizumu'l Mulk, on becoming grand vizier of Alp Arslan, and later of Malik Shah, secured to the second, Om'r Khyyam, author of the famous Ruba'iyat, a liberal pension that he might give himself to his favorite literary pursuits. To the third, Hassan bin Sabbah, he offered the governorship of a province, with which, however, he was not satisfied.

At the famous Fatimite University in Cairo was taught the extreme Shia pantheism of Babek, who had proclaimed the moral indifference of all actions, and the perfect freedom of men to give free course to their passions. These diabolical doctrines, strengthened by the Karmathian disloyalty to Islam as taught at Baghdad, opened the way for more than one strange sect. El Hakem, the sixth of the Fatimite Kaliphs, encouraged by the Shia mystics, El Dorazy and El Hamseh, founded the sect of the Druzes, who still exist in Syria, and who revere the name of El Hakem, as an incarnation of the Supreme Being. And to this day they observe the fatal ethics of Babek toward all mankind, except the members of their own order. None but Druzes have any rights which they are bound to respect. Hassan bin Sabbah had imbibed these reckless atheistic principles in Cairo, and when he founded the order of the Assassins in the year 1088, he cast aside all moral obligation toward God or man. And yet for effect he posed as a saint. He preacht a crusade, not only against the Abbassides of Baghdad, but against all rulers and all government and social order. By means of the assassins' dagger he aimed to bring the nations to his feet. He establisht himself in a remote fortress in the mountains, south of the Caspian Sea, from which he sent forth his secret

emissaries and which he never left during the thirty-seven years of his power. Upon the common ranks of his order, he enjoined a strict adherence to the Koran, and the traditions of orthodox Islam, but a select and limited number were initiated into his esoteric doctrines, which rejected all revelation and all moral restraint. The only recognized law in the universe was his command. His ambition did not project a visible kingdom upholding armies, but a reign of terror in which by secret and murderous emissaries, he might control all kingdoms. No errand of death was too dangerous to be undertaken by his minions; no distance was too great for his avenging arm to reach. Among his victims was Nizam ul Mulk, his early friend and benefactor, and Nizam's master, Malik Shah, died probably through poison from the same source. These murders were continued for more than a century and a half. In 1102, the Governor of Hums fell a victim, and in 1119 the Governor of Aleppo and his son. In Persia large numbers who held various official positions, shared the same fate. Others were compelled by terror to advance the tyrant's interests.

At a later day, branches of the order extended into Syria and elsewhere. Some of Hassan's own kindred fell by his order. At length "the old man of the mountains," as he had long been called, died in his fortress, at the age of ninety, but a line of successors followed and the work of death was continued. Thrice was the life of the great Saladin attempted, and it is said, that he finally made terms with the Assassins. Two Kaliphs, one a Fatimite ruler of Egypt, the other a Kaliph of Baghdad, were numbered among the scores and hundreds of distinguished victims.

The Mohammedan rulers of the East seemed powerless, either single handed or in alliance. There was no visible army to be met upon the field. They were dealing with a treacherous unseen foe, like the pestilence which wasteth at noonday. Members of the order were lurking in their courts and were frequently found among their trusted servants. It is one of the many strange overrulings of Divine Providence that when the whole Mohammedan world was paralyzed and helpless before this extreme development of its own teachings, the reign of terror which had ruled Persia and all Western Asia for a hundred and seventy years, was finally broken by the sweeping invasion of the heathen Mongol Hulagu Khan. By him the order was entirely crippled in the East, tho it survived for many years in Syria. Among the Nusairi of Northern Syria, who also call themselves Ismailians, is still a small but weak and harmless remnant. And the history of these strange Nusairi of Northern Syria, or that of the Druzes of the Lebanon, may equally well answer the question whether this type of Islam has aided the world's progress.

The Wahhabis of Arabia and India constitute another prominent and influential sect. It is comparatively modern, having existed only about one hundred and fifty years. Most of its career has lain in this nineteenth century, and yet so far from giving any progressive impulse to the Mohammedan cult, it has proved the most reactionary element in the history of Islam. Mohammed ibn Abdul Wahhab, from whom the sect takes its name, was a native of Nej'd in Arabia. He was alarmed at the laxity which had crept into the worship of profest Moslems, and even of devout pilgrims. He thought he discovered in the practical worship of the sacred tombs of Mohammed and Ali a veritable idolatry. And the pilgrims worshipt relics as truly and disgrace-

fully as the early Christian idolaters whom the prophet had condemned to death. Winning to his support a powerful chief, whose son married his daughter, Wahhab established at Ryadh the Wahhabi dynasty A. D. 1742. The sword was now turned against lax and idolatrous Moslems as they had used it against the infidels. Never was Mohammedan warfare more remorseless. "As soon as you seize a place" said the allied chief Mohammed Ibn Sa'ud to his soldiers, "put the males to the sword; plunder and pillage at your pleasure, but spare the women and do not strike at their modesty." According to Burkhart, the Wahhabi chief on the day of battle would give to his men each a passport to heaven, or more strictly an order on the treasurer of paradise. "Plunder if you succeed, and paradise if you fall. Female captives in the one case, celestial hours in the other." This has been the religious (?) motto of conquest in Arabia from the seventh century to the nineteenth. And with half savage men of an unquestioning and fanatical faith, it has always been a spur to reckless daring and an element of success. It was no new device of Wahhab, except that he employed it against men of his own faith. It is all in the Koran. It was so understood and acted upon some months since by the army of the Sultan in Armenia, and if a different procedure was since observed in Thessaly and in Crete, it was only out of regard to the full gaze of adjacent nations, and a wholesome dread of the indignation of mankind.

Wahhabism had by the end of the last century extended over Central and Eastern Arabia. In 1803 the ruling Wahhabi chief made an armed pilgrimage to Mecca. Both Mecca and Medina fell into his hands, and a perfect wreck was made of all that seemed inconsistent with the high Wahhabi standards. Seven years later another chief, succeeding to his father's scepter, plundered the tomb of the prophet, and distributed its jewels and relics among his soldiers. This aroused the faithful of the West. The armies of Turkey and Egypt joined in a crusade for the rescue of the "Holy Sepulchre" of Islam, and after nine years of undisputed sway, the Wahhabis were driven out of Mecca, and the sacrilegious young chief was taken to Constantinople and beheaded (A. D. 1818).

In 1827, Seyed Ahmad, a Wahhabi of India, having gained many followers, ordered a jihad (war of extermination) against the Sikhs. But five years later the Wahhabis were attacked by the Sikh, Sher Singh, and Seyed Ahmad was slain.

Wahhabism has ceased to figure as a political power of any consequence, even in Arabia, but its principles are still maintained and have a large following. Palgrave gives interesting accounts of its strict requirements and its tyrannical espionage and censorship over all social, domestic, and even personal life. There is no other place on the earth where liberty of thought is so absolutely extinct, as in the Arabian province of Nej'd, and especially at Ryadh, the capital.

Mr. Sell, while recognizing the progressive spirit of such native Mohammedan authors in India, as Maulavi Cheragh Ali and Seyed Amir Ali, whom he calls "Modern Mutazilas," after the old free thinkers of Baghdad, quotes even them in support of the statement that Orthodox Islam—*Islam* is as moveless now as in the middle ages. The old Mutazilas were suppressed and it is only the protection of British power that renders liberal Mohammedanism possible in India and Egypt.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

Hymn of Sukkat or Patricius, (St. Patrick).

Patricius so witnessed for Christ one Easter morn, that the fire-worshippers would have put him to death. They "hailed him before King Leugeire, at Tarah, the center of Druidism. He mused and prayed, and the following are a part of the verses he wrote on the occasion." Every missionary everywhere in peril among heathen might adopt the prayer. [J. T. G.]

"May Christ, I pray,
Protect me to-day
Against poison and fire,
Against drowning and wounding;
That so, in His grace abounding,
I may earn the preacher's hire.

"Christ, as a light,
Illumine and guide me.
Christ, as a shield, o'ershadow and
cover me.
Christ be under me. Christ be over
me.
Christ be beside me
On left hand and right.
Christ be before me, behind me, about
me,
Christ this day be within and without
me.

"Christ, the lowly and meek,
Christ, the All-Powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to
me.
In all who draw near me,
Or see me, or hear me.

"At Tarah to-day, in this awful hour,
I call on the Holy Trinity.
Glory to Him who reigneth in power,
The God of the elements—Father, and
Son,
And Paraclete Spirit—which Three
are the One,
The ever-existing Divinity.

"Salvation dwells with the Lord,
With Christ the Omnipotent word,
From generation to generation—
Grant us, O Lord, thy grace and sal-
vation."

The Higher Classes in China.

J. T. G.

We devote the International Department this month to the consideration of the comparatively recent movement, specially designed directly and indirectly, to reach the higher classes in

China. The "Higher Classes" in China as shown by Mr. Walker's article following this, are not an aristocracy of blood, but of brains; they are only the ruling class in the government and these are recruited from every part of the social order of the Empire. Specifically these "Higher Classes" which it is aimed to reach are named in the report of the Society for the Diffusion of Christian and General Knowledge for 1891, as follows: The Chief Civil Mandarins of the rank of Mayor and upwards, estimated to number 2,289; the Chief Military Mandarins of the rank of Captain and upwards would be 1,987; the Educational Mandarins of the rank of Inspectors of Counties and upwards, 1,760; Professors of Colleges about 2,000; Leading Expectant Mandarins who reside in each of the provincial capitals and who resemble members of Parliament at home, as they are advisers to the provincial government, and assist it in various other ways, about 2,000: Five per cent. of the Literati, (1) when examined for the degree of Literary Doctor at Peking, (2) when examined for the degree of Master of Arts (Kü-jen) in each of the twenty provinces, (3) when examined for the degree of Bachelor of Arts (Siu-tsai) in the 253 prefectures and sub-prefectures. The last three classes combined are variously estimated from half a million to a million, say 600,000, and five per cent. of these would make 30,000. Ten per cent. of the ladies and children of the selected families of Mandarins and Literati, say 4,000. All these specified and thus estimated would make in round numbers 44,000 whom it is proposed to reach.

During the past period of Protestant missionary work, it has been considered useless to attempt to reach these classes. They are the governing classes in a highly organized political structure, systematically opposed to all intercourse

with foreigners as perilous to the national peace, prosperity, and perpetuity. For thousands of years the Chinese have esteemed themselves superior to every other people, and this entire body of mandarins, gentry, and educated classes has been ignorant and prejudiced against innovations of any kind in any department of the social or political order. The genius of the Chinese government is paternal, and the people are accustomed to pay deference to their rulers in a very uncommon degree. What the rulers disapprove is sure to be treated at least with suspicion and distrust. Thus these "Higher Classes" have not been accessible to missionary effort, but the lower classes, the "common people," whom Lincoln is quoted as saying, God must love "because he had made so many of them," have heard the missionary and forty thousand or more of them are enrolled as Christian communicants with possibly double that number as "adherents."

The purpose to reach these "Higher Classes" has, however, never been enabled from the missionary heart. As early as 1877 the China Missionary Conference entertained the project of producing a literature specially adapted to reach these literary classes. Little was done, however, but, in 1887, Dr. Williamson started the movement which resulted in the organization of the "Society for the Diffusion of Christian and General Knowledge Among the Chinese," supported by the Book and Tract Society of Scotland. The immediate aim was to provide books of comparatively high order for the most intelligent classes in China, and books illustrated with chromos for families. In 1891, Rev. Timothy Richard was asked to become its secretary, and the English Baptist Mission, of which he was a member, generously voted to continue his support in this new relation. This met with special sympathy of missionaries who were successful on other lines among the masses of the people, who had hope, and some faith, that, as Bishop Schereschewsky exprest

it years ago, the higher classes could be reached if proper methods were pursued. The importance of this branch of work lies not in that these classes are more worthy in the sight of God, but no nation can be saved unless all classes are saved, whether high or low; and there should be concurrent effort to reach all as rapidly as possible. This "Society for the Diffusion of Christian and General Knowledge" publishes two monthly magazines, the "Review of the Times," edited by Rev. Young J. Allen, D.D., and the "Missionary Review," edited by Rev. E. T. Williams. These periodicals make free use of the *MISSIONARY REVIEW OF THE WORLD*, which is furnished them gratuitously by us to help on this good work.

The society named publishes also quite a large number of works, the titles filling fourteen pages, treating of religion and missions, biography of great reformers who became converts to Christianity, and historical and scientific treatises. One of these publications has been placed in the hands of every civil mandarin throughout the Empire of the rank of county mayor and upwards. Special efforts are put forth to circulate these publications at the triennial examinations. They have met with favor at the hands of some of the prominent Chinese, one viceroy sending a donation of a thousand taels. The Educational Association of China has for some years, specially since 1890, sought to aid in the production of suitable text-books for schools. These are not only designed for mission schools, but to promote the general educational interests of China. They recognize that this is no small task amongst an ancient people with traditional respect for the learning it possesses and a well-organized system of schools. The task is to introduce new methods into their present linguistic studies, and to create a demand for mathematical and scientific knowledge. This society says China has as yet produced no statesman or philanthropist interested in or equal to the needed

reform; it must come from foreigners. They hope that the changing conditions now being forced on the nation may develop such native talent to aid in this reform. They have issued valuable works, covering almost the whole field of mathematics, natural science, mental and moral philosophy, and other departments of western learning, until there is no reason why a Chinese pupil may not be given a general education, through the medium of his own language, equivalent to a college education in Europe or America. No missionary body in the world, it is said, can point to a more complete list of books which it has prepared for the people among whom it labors.

On the same general line of friendliness and interest in reform among Chinese, Rev. Gilbert Reid has been laboring for the past six years, pre-eminently influencing the upper classes through friendly, social intercourse, winning their confidence and cooperation. He is warmly commended by Li Hung Chang, who, as senior guardian of the heir apparent; classical reader to his majesty, the emperor; senior grand secretary of state; minister of the foreign office and earl of the first rank, besides being viceroy of the province of Chihli, exercises an influence second to that of no man in the empire. General Li acknowledges the difficulties of the situation because of the "suspicion, prejudice, and self-sufficiency," which, he says, are peculiar traits of educated Chinese, especially noticeable in their estimation of other countries—perhaps because of the isolation of China from western influence for many centuries. Mr. Reid has obtained official sanction for the establishment of a hall or institute, on an international basis, to advance the general enlightenment and prosperity of the country, and to increase religious toleration as well as to teach truth. This institute, as proposed, includes an auditorium, a museum, a library, reception rooms, and class rooms. Mr. Reid's scheme is not all that he desires it to be, but it is the

only plan yet ratified by the Chinese Government, and in a vast empire, immobile, self-satisfied, and proud, it is a great triumph that even a beginning should have included so much.

That the failure of China in the conflict with Japan has put the nation into an attitude of inquiry as to "how it happened," is abundantly evidenced throughout the empire. To a degree, perhaps never known before, China is willing to take a seat on the school-forms of western nations. The higher classes, as defined at the beginning of this writing, are accessible by indirect methods as never before since the Tai-ping rebellion. Western nations, wisely or unwisely, supported the dynasty then; they should not throw away this new opportunity to help the whole nation to a higher civilization, and place her in the way of Christian reformation.

On Dr. Martin's return to China, whither he was invited to resume the duties of president of the Imperial Tungwên College, he halted at Shanghai and delivered an address before the missionary association at that city, a copy of which he kindly furnished us for publication in this periodical. Other matters have obliged us to lay over the copy till now, but it will have aptitude in the present discussion of this department, and the more so, as Dr. Martin, since his return, has taken an active part in the "forward movement" for reaching the higher classes, assuming the direction of Rev. Gilbert Reid's project in his absence, and otherwise being urgent in the special efforts now being made for the reform and independence of the Chinese Government, and the cultivation of friendliness between Christians and the upper influential classes of Chinese, together with the promotion of western civilization in China. For forty-five years Dr. Martin has been a resident in China; over thirty years he was in government employ as president of the Imperial College, Peking; "learned not only in western scholarship, but, to a remark-

able degree, in the Chinese books, literature, history, language, thought, and characteristics; highly respected as an adviser and friend by Prince Kung and other distinguished officials," his influence must necessarily be greatly helpful along these indirect and direct lines for conciliating the literati. He is a trusted friend of China, and will throw himself zealously into any progressive measures for China's good.

Conversion of the Upper Classes in China.

REV. J. E. WALKER, FOCHOW, CHINA.

When missionaries began work in China, it was thrown up to them for several years that they were making no converts; and when this ceased to be true, it was urged against them that their converts were all from the lower classes, which tho not wholly true was largely so. But then, who and what are these upper classes?

In China, rank and power are not hereditary. The descendants of a very distinguished statesman may be ennobled by special edict for a limited number of generations, and the head man of the descendants of Confucius inherits a title in perpetuity. But, in general, rank and authority have to be acquired; and the son of a laborer may attain high rank through success at the literary examinations. The successful scholars at the prefectural examinations receive the degree of "Cultivated Talents," become privileged characters, and begin to lord it over their fellow-men. Next success at the provincial examination wins the degree of "Promoted Men," which carries with it more lofty privileges and eligibility to the office of county magistrate. Success in the imperial examinations at Peking, secures quite high distinction. At all these examinations only certain fixed numbers can pass; and of course it is much more honorable to stand at the head of the list than at the foot. The man who stands first at the Imperial examinations wins thereby quite high rank. But he will, perhaps, be sent to

hold a high office in some region remote from home; and he will not be actually in office, but must await his turn or use money. If poor, he must meanwhile support himself the best he can, perhaps do unworthy work for his superiors, or even let his wife sell her charms to them. There are also military examinations and degrees corresponding to the literary, but inferior to them in honor.

These literati with the military and the wealthy, constitute the upper classes. But when a family once attains power and wealth, it often perpetuates them; for there are short cuts for the rich and strong; and wealthy and influential relatives can advance a student both by legitimate and illegitimate means. Hence leading families are apt to monopolize the honors with the usual increment of pride and self-importance.

Such are the upper classes in China. One might imagine them to be more accessible than like classes in other lands, and perhaps they are relatively so, but not as compared with the lower classes of their own race. What are the obstacles in the way of reaching them? Superior intelligence? No. Better morals? No. Pride and apathy are two main obstacles. The Chinese are rather deficient in religious sentiment and conscience; while as we go upward, there is an increasing addiction to sloth, gluttony, and sexual excesses. The people with all their industry and frugality do not love these virtues, but regard ease and abundance as the envied lot of a favored few. A Chinese girl once said to the restless child of a missionary, "Why don't you just sit down and do nothing, I think it's real nice?" And a carpenter when told that a foreign mechanic's tools would cost a hundred dollars, exclaimed, "If I had a hundred dollars would I be a carpenter? No, I would open a store!" One thing which makes opium smoking so fascinating is its pleasurable sloth.

The Chinese distinguish four classes of society, viz., scholars, farmers, artisans, traders. The scholar is especially

distinct from the other three, a very genteel person of weak physique with finger-nails half an inch long, to show that he does nothing rough enough to endanger such fragile growths. Closely limited as to what occupations he may follow, he yet regards himself as one to whom the world owes both special honor and affluence. His legal privileges are perverted into the privilege to do as he will with any thing or any body in his power. He studies the ancient sages, not to cultivate virtue but to gain rank, power, wealth, and thus becomes habituated to a sordid use of high sentiments. It is truly said that "there is some honesty among the common people; but the literati and the officials who are derived from them are the biggest rascals." They have been educated into the pride and hypocrisy of the Pharisee, yet withal are usually Sadducees; holding that death is extinction. A Chinese preacher said to a scholar who interrupted him, "I am not talking to you; you have no soul, you know you have not. I am talking to you common folks; you have souls, you know you have."

The literati owe their honors to a system of education which is blind to anything outside of itself. Its difficulty, which confers distinction on the successful student, makes him seem half divine in the eyes of the masses; and this is heightened by teaching all classes to regard "lettered paper" as something sacred. It is a sin even to light a fire with it; and the scholar at every stroke of his pen is producing something which the whole nation must reverence. Yet this is no barrier to the use of "lettered paper" for bad purposes. When a scholar is operating a lottery, he takes a page from some classic, and writes the characters by pairs on slips of paper, which he puts in his pocket. Then he takes out one slip at random, and puts it in a box which is then sealed up in a bag, and the bag hung in the top of a tree. Then all hands receive copies of the page, and mark on it the pair or pairs of

characters on which they wish to stake their money, paying so much for each pair thus marked. The lottery is illegal; but if the police interfere, they find only leaves of a *good* book which apparently some idle pupil has been daubing with red ink.

Missionaries hire literary men to be their teachers; and then teachers find us ignorant of what they regard as the essentials of scholarship. It would take us several years of hard study to become even passably good Chinese scholars; and unless one is specially gifted with a remarkable memory and skillful fingers, he can not hope to equal his Chinese teacher. So, as a rule, we hire Chinese scholars at a few dollars a month to do our literary work; and few attempt to equal them on their own ground. This further puffs up their pride.

Finally, the literati have the upper hand under the present order of things, and wish no change. They look upon the missionaries as their natural enemies. Some years ago the United States consul at Foochow asked the governor why it was that the literati were so hostile to the missionaries? He replied: "The scholar is accustomed to regard the common people almost as his beasts of burden and receive from them profound reverence; but as soon as they become Christians, they cease to respect him." This is in a measure true. To the enslaved mind that fears images of wood and clay, the literary man is an awesome personage, but there is little about him to command the respect of the disciple of Christ, who learns to fear God and work righteousness. Hence the missionary will sometimes reply to the charge that he has no converts from the upper classes, "No, the Chinese literary man is hard to convert, and not worth much after he is converted." Yet we do make converts from this class, some of whom become very valuable helpers.

Shaowu, which has been my field of labor, was half depopulated at the time of the Taiping rebellion, yet the

number of graduates was not decreas't. Hence they are rather too common to win markt distinction. Almost every family has its graduate, and there is less of pride and exclusiveness. When we began work there the literati laughed at the idea of "foreign spooks" coming to teach them. But now we have several efficient workers from their number. I will briefly outline the history of one such converted man with the degree of "Cultivated Talents."

Chang Sien-sen, Senior Chang, when an orphan boy had been apprenticed to learn a trade; but an uncle, perceiving that he had talent, sent him to school; and while still quite young, he took his degree. In order to eke out his earnings he learned the art of selecting lucky sites for graves, etc. He was a man of genial temper, and more than average religious susceptibilities, but not over scrupulous as to truthfulness. He stood in high repute as a medium with the "divining pen." When no one else could make it work he could. If he could see a sensible answer to the question put to the god or spirit, he would make the pen write it; otherwise he would make the pen produce illegible marks. But his mind was not at rest; and he plunged into the speculations of the Taoists, and also joined a vegetarian sect. Not finding satisfaction in this, he tried a stricter sect, and at last joined the sect of "The Former Heaven," which is an eclectic combination of Confucianism, Taoism, and Buddhism, and aims to restore the Former Heaven, *i. e.* the Golden Age. Its members abstain from animal food and practice celibacy, but live at home and follow secular pursuits. For over two years Senior Chang spent most of his earnings on this sect; and all this time he never touched his wife; but neither did he properly feed and clothe her.

Soon after we opened work at Shaowu, he was employed by Rev. J. B. Blakely as his personal teacher. He had not found satisfaction in all his vegetarianism, and the incidental read-

ing of Peter's vision in Acts, so weakened his faith in it, that one day Mrs. B. easily induced him to eat meat. After he had been with us about four years he profest to embrace Christianity and was received into the church. But we were disappointed in him. He showed no inclination or ability as a preacher; while vague rumors troubled us as to his life and talk outside. He was still a Taoist at heart, and profest conversion to Christianity merely to please us. His real conversion came three years or more after he joined the church. As he afterward described it to us: we had set him to teach a boy's school, and every evening he would sit down to look over the Scripture to be taught the next day; and, as he read, it was just as if some one stood at his side and would now and then give his sleeve a twitch and say, "Now is not that good?" He became genuinely converted, and when a suitable occasion offered, he publicly confest his past hypocrisy. He is now an eloquent preacher, skillful and sometimes severe in handling proud disputers, but plain spoken and yet gentle in addressing an average audience. He owes it largely to him and a friend of his who was before him in the Gospel that we have a number of the literati among our Shaowu Christians.

The defeat of China in her late war with Japan was preeminently the defeat of the upper classes; and there is nothing before her but defeat, until there is a decided improvement among these same upper classes. If they really can not be reacht, woe be to China. But the task of reaching them, though hard, is not hopeless.

Western Science as Auxiliary to the Spread of the Gospel.

BY DR. W. A. P. MARTIN,

President Emeritus of the Imperial Tungwoën College, Peking, China.

Among those interested in the enlightenment of these Eastern nations there are two extreme views. Some there are who hold that the native re-

ligions are good enough for the people, and that all they require for their uplifting is the intellectual culture and material civilization of the West. Others hold that with intellectual culture and material civilization, we, as missionaries, have nothing to do—that our business is with the heart alone, that to implant there the hope of eternal life is the object we should pursue, exclusive of all side issues.

With the latter I find myself in fullest sympathy so far as feeling is concerned. But when it comes to the question as to the mode of procedure, I maintain that in order to win the world to Christ, a vast variety of subsidiary influences must go along with the Gospel. The commerce of Christian nations in seeking new fields for its enormous expansion opens wider and wider areas to the heralds of the Cross, and where our governments extend protection to their merchants, they, also, throw their shields over the work of their missionaries.

Is it not meet that the political power and commercial predominance which spring from Christianity should cooperate in extending its blessings to all the nations of the earth?

All things are overruled of God for the furtherance of his spiritual kingdom; we have but to look back through the long ages of the past to see how the stars in their courses have fought against the powers of darkness. But the question is not what agencies may God employ, for it is His prerogative to employ all agencies great and small—according to that power by which he is able to subdue all things to Himself. The thing for us to ascertain is what auxiliary agencies we, as missionaries, may properly employ for the conversion of men to the faith of Christ. Instrumentalities many and varied as the gifts of the Spirit enumerated in the epistle to the Corinthians have, as a matter of fact, been employed in all ages. In regard to many of them there is no difference of opinion. But in regard to those specified in the wording

of my subject, missionaries are so far from being agreed that they need to compare views, in order to attain that unity of action which is indispensable to strength.

In advocating a vastly extended use of education in sciences and arts, I repudiate the idea that education must in all cases precede the Gospel, or that Christianity is not in itself the most effective of all instruments for enlightening the human mind. "The man," said Tse Hsia, "who has learned what he owes to his parents and brothers at home, and what he owes to his superiors and fellow-subjects, tho you may call him unlearned, is, I say, an educated man." If this is true of the social and political ethics taught by the Chinese sages, how much higher and broader the education imparted by the Gospel, even in its simplest form!

In its ethics, faith in God imparts vitality to the human conscience, and the conception of God implies that of the unity of the universe. The lofty generalization which the philosopher slowly arrives at by a translation of the laws of nature the Christian convert reaches at a bound through the open door of faith. The Gospel comes to him, moreover, associated with something of history and geography—lifting his mind above the limits of the "four seas" by revealing the unity and fraternity of the human race, wakes up the dormant imagination and sheds a glory over this common-place existence by introducing us to an unseen world, of boundless extent and unspeakable grandeur.

What but the simple Gospel was it that elevated the tinker of Bedford to a place alongside of Milton and Dante? The immortal pilgrim, while commanding the homage of such an erudite critic as Lord Macaulay, shows no trace of learning beyond the literature of the Old and New Testaments, accompanied by a rich religious experience. Yet was its author by no means an ignorant or unlearned man—tho like Shakespeare, he knew little Latin and less

Greek. No! The man who with a soul kindled into adoring love takes in the doctrines of the New Testament is not uneducated, however humble his social condition.

I once heard Pastor Fisch of Paris relate how he had taken the learned but sceptical Jouffroy de St. Hilaire to talk with a devout cobbler on the knotty questions raised in the epistle to the Romans. The professor was amazed at the exhibition of a wisdom not derived from the schools, and went away with a stronger faith, saying to himself: "Out of the mouth of babes and sucklings, Thou hast ordained strength." Christianity then, where it is not merely preached but taught, occupies in my opinion, the very forefront among all the varied appliances for enlightening the popular mind. Let the Chinese embrace it and it alone will do more than anything else to place them on an intellectual level with the people of Europe. It was a Bible in the hands of a blood-stained mutineer, that transformed the little colony of Pitcairn into a Christian commonwealth; whose virtues and intelligence were the astonishment of the world. What the Bible did for that island it might do even unaided for the people of China; if they were first brought to accept it. But extraneous aids are often required to open the way for it. D'Aubigné tells us the Waldensian pedlars in the South of France made use of their attractive wares to draw attention to the New Testament, which they drew from the bottom of their baskets and offered as their choicest treasure. Not many years ago, a Szechuan scholar who had come to Peking to compete for the third degree, presented himself at my house with a letter of introduction from a high mandarin. His object was to ask questions on physical science; and he repeated his visits many times, in the course of which I gave him religious books and talked to him on religious subjects. As the weeks went on he had fewer questions to ask on science, and more about religion. Fin-

ally when I was about to leave for the United States, he handed me a paper implying that he was ready to become a Christian, provided he was not required to renounce the worship of his ancestors. He won the coveted degree, but I have not since heard from him.

But why refer to my own experience when we have on record the world-renowned instance of Matteo Ricci? At a time when the interior of the Empire was sealed against foreigners and against the Gospel the learned Italian made his way by the help of science to Nanking and then to Peking, where he and his successors were installed as professors of astronomy—securing for their religion the favor of the Emperor, and the adhesion of multitudes of the people. But for their mathematics those early missionaries might never have penetrated beyond the confines of the province of Kuangtung.

Vastly greater are the demands for science at the present day. The Emperor, like Kang Hi, makes himself the patron of science, and he has done what Kang Hi never ventured to do, introduced a scientific element into the competitions for the civil service. The scholars of the Empire are awake as never before to the defects of their antiquated style of education. It was not new arms, or numbers, but the new education that enabled the Japanese to gain the victory of the recent war. This the Chinese are beginning to perceive, and in every direction we hear of fresh openings for the teaching of Western languages and science.

This state of feeling is well exhibited in a preface to a new translation of a work on Political Economy, from the pen of a mandarin. "Of what use," he asks, "are the metaphysical subtleties of Buddhism? Buddha's native land has been three times conquered by foreigners—first by the Afghans, next by the Mongols, and lastly absorbed by England. In China the higher principles of government have been handed down from the sages of antiquity, but such common matter as

the production and distribution of wealth are not among them. Doubtless their treatises on these subjects, (he says with perceptible irony) perished in the flames of the Book Burner. The consequence is that a vast and magnificent empire has been left to run down into poverty and weakness until it has become helpless in the presence of its foreign foes. The people of the West, when they know a thing, always put it in practice. They have courage to advance in the path of progress. But if we Chinese read their books as we read the liturgies of Buddha and discuss their principles as we discuss the abstractions of metaphysics; what good is to be lookt for?"

What this writer feels and confesses is felt, if not confest, by hundreds of thousands of the *litterati* of this land. For us, I should say the present is a golden opportunity—were it not that the word golden contains a suggestion of harvest—whereas all that we discover is the breaking up of a hitherto frozen soil. It is not harvest but seed time, the period of the year—the season—which decides whether the coming crop is to consist of grain or of tares.

When Mencius was askt by the Prince of Liang, what he had brought to enrich his kingdom, he replied, "Humanity and justice; nothing more." In fact, there was nothing more that he was competent to teach. When the Christian missionary is greeted with the same question he might give the same reply—righteousness and humanity—and something more. "Yes," he might say, "I bring with me all the forces necessary for the regeneration of the individual and the renovation of the State."

It is a great thing to have haughty scholars like the writer just quoted, pocket their pride and sit as learners at the feet of men of the West. They begin of course with the externals of modern civilization; but it is the missionary's own fault if they stop there.

It is related of Queen Victoria that when a Maori chieftain was received in

audience and desired to know the source of the wealth and power of her Empire, she pointed to the Bible, and placed in his hands a copy of the sacred volume. So the missionary should not fail to lead his learned inquirers to the true source of that prosperity, which distinguishes Christian from non-Christian nations. In this he is the more likely to meet with success if he is able in some degree to satisfy their thirst for secular knowledge by oral teaching, by books, or by object lessons, in the form of machinery and scientific apparatus.

Let it not be imagined that I am exhorting missionaries to enter on a new policy. These three things have all been resorted to as aids to awaken attention and to impress the mind from the very dawn of Protestant missions. Away back in the "forties" Dr. S. R. Brown, then in charge of the Morrison school in Hongkong, prepared a little book on political economy, in Chinese. Who can tell the extent of the salutary influences proceeding from that now forgotten publication? One of his pupils was Tong King-sing, who organized the China Merchants' Steamship Company and opened the first coal mine, which was workt with foreign machinery. Another was Dr. Yung Wing, who after having created an era in the educational progress of this country still lives to aid in shaping the new enterprises of the present day.

In the "fifties" Dr. Hobson commenced the publication of a series of little books on natural philosophy, chemistry, and medicine. Some of these were the very first to reveal to the Chinese the existence of those world-transforming sciences and to point them to something better in medical practice than the quackery of their native doctors.

Mr. Alex. Wylie about the same time while printing Bibles by the million, found time to translate a complete course of modern mathematics, and a text book of modern astronomy. Prior to the publication of these works, which mark an epoch in the history of

China, the Chinese possess no mathematics beyond the first six books of Euclid, and no astronomy beyond that of the middle ages, when our little planet was believed to be the center of the Universe.

Think you, that the Chinese, who emerging from the old school, has learned to place the sun on the Central Throne, will not be better prepared than before to accept Jesus Christ as the Sun of Righteousness?

I shall not follow out the history of the educational and scientific work begun by those three immortals.

Suffice it to say that they were followed by an army of workers in the field of education, and by a period of organized effort in the production of scientific text-books. To these earlier and later workers whose names I cannot begin to enumerate are due nearly all the text books of modern sciences, to be found in the Chinese language. How these works are appreciated by the more advanced thinkers among the Chinese you may judge by a single instance. Some years ago, a Chinese literary man who afterwards became a high official published an essay, in which he compared the benefits of commerce and Christian missions. Referring to the various sciences introduced by missionaries from the arrival of the Jesuits three centuries ago down to the recent period of renewed missionary activity, he declared that China owes more to missions than to commerce.

Before I take my seat, I wish to suggest four things that I deem of great importance, tho it is probable that most of you have already taken them into consideration.

1. That constant efforts should be made to supply the Chinese with more and better text-books, adapted to the demands of the new education—now being called for in all the provinces of the empire—and that religion while it should not be injudiciously lugged in ought not to be excluded from them.

2. That a series of science primers might be prepared under the auspices of some Tract Society with the special aim of imparting some knowledge of science to general readers. Science might wing the arrow, but religion should be its point.

3. That each mission should be provided with a museum, illustrating the arts and sciences of the West.

4. That those missionaries who have a taste for such things be supplied with scientific toys of an inexpensive kind such as the magic lantern, graphophone or phonograph, optical, electric and steam apparatus.

Finally that lectures on scientific subjects for the general public be delivered in chapels or schools, illustrated by objects, and always made to have a bearing on religion.

By these means, as it seems to me, the educated classes may be reached and by God's blessing be brought to the knowledge of Christ and his great Salvation.

Huber put a dozen bumble bees under a bell-glass, with a comb of some ten silken cocoons, so unequal in height that they would not stand steadily. To remedy this two or three bees got on the comb, stretched themselves over its edge, and with heads downward, fixed their forefeet on the table on which the comb rested, and so with their hind feet kept the comb from falling. When they were weary others took their places. In this constrained posture, fresh bees at intervals relieving their comrades, and each taking its turn, they supported the comb for nearly three days, till they could get ready wax enough to build pillars with it. And the first pillars having got displaced, the bees in the same manner rebuilt the supports. What an example and lesson to us, as the duty and privilege of coming to each other's support in emergencies! What a lesson for the friends of missions, in these days when the great organizations are at risk of tumbling into financial distress if not ruin, of giving up ourselves to the joint effort of holding up the cause until safer supports may be prepared for it to rest upon, and that we should all work together that the burden may not fall unequally. Go to the *Bee* thou slug-gard! consider her ways, and be wise!

III.—FIELD OF MONTHLY SURVEY.

The Turkish Empire,* Persia,† Russian Empire,‡ Arabia,§ Mohammedanism,¶
Oriental Churches.

BY DELAVAN L. PIERSON.

CONDITIONS IN TURKEY.

Armenia is having a comparative rest from the sword of the "unspeakable Turk," but persecution has by no means ceased, nor have the effects of the "year of shame" past away. An occasional report of some massacre or outrage comes to our ears, and there is untold suffering and distress, the knowledge of which never reaches us. The missionaries still stand nobly by their posts, and carry on the work of caring for the needy, sheltering the orphan and teaching those who still seek Christian instruction in the missionary schools and colleges. Blessed spiritual awakenings have followed the persecutions in Harpoot, Aintab, Oorfa, and elsewhere—even Turks being deeply impressed in some instances. Schools are filling up, farmers are again going to their work with more confidence of reaping their crops, and general quiet is restored, except on the Persian frontier. The time is ripe for new advances in missionary work, with more encouraging prospects of

* See pp. 50, 51, 57 (January); 610 (August).

NEW BOOKS: "Letters from Armenia," Harris; "The Sultan and His Subjects," Davey.

RECENT ARTICLES: "Armenia and the forward movement," *Contemporary Review* (January); "The Armenian Church," *New World* (March); "Turkish Reform," *Cosmopolitan* (March).

† See pp. 422, 463 (June); 506 (July); 721, 740 (present issue).

‡ See pp. 754 (present issue).

NEW BOOKS: "Russia Incarnate," Wabzowski; "The Empire of the Tsar."

RECENT ARTICLES: "Life in Russia," *Frank Leslie's Monthly* (February); "Prisons of Siberia," *Blackwood* (April); "Russia as it is," *Contemporary Review* (May).

§ See pp. 730, 748 (present issue).

¶ See pp. 32 (January); 375 (May); 422 (June); 506 (July); 757 (present issue).

NEW BOOKS: "Islam," E. M. Wherry; "Faith of Islam," Edward Sell.

success. But the difficulties have been by no means settled, and it is well understood that the Turks are not yet satisfied with the results of their past work, and still are bent upon the expulsion of the missionaries and the extermination of all non-Moslem subjects.

The American Board has now about 175 missionaries in Armenia, with some 800 native helpers; over 125 churches containing over 12,000 members. The adherents number about 30,000.

HINTS ON THE STUDY OF ISLAM.

The Student Volunteer (British) gives the following helpful suggestions as to the study of Mohammedanism:

I. Some explanations of Mohammed's success.

(1). Mohammed's personality and his use of truths gained from Jews, Christians and Hanifs. (2). Use of the sword. (3). Paradise promise to dying warriors. (4). Appeal to the passions of men.

II. Christian and Mohammedan doctrine of Divine sovereignty.

(1). Mohammed's conception imperfect, yet better than that of his contemporaries. (2). Both doctrines contrasted—Christian provision for fellowship and progress; progress of Mohammedanism not well founded nor continuous; submission and fate *vs.* submission and faith; results seen in the history of both systems.

III. Doctrine of the Trinity and the two faiths.

(1). Mohammed's relatively superior apprehension of God, but only of God's unity and sovereignty. (2). Christianity's view of the Divine Man. (3). The Koran's inconsistency concerning Divine attributes, without our idea of Son and Spirit.

IV. Mohammedan and Christian view of man.

(1). Results of Mohammed's view of man—Man a slave; Womanhood debased; Home life a failure; Society without woman's elevating influence, and she a slave and plaything; yet Mohammed improved the condition of

women in his day. (2). The Moslem's defense—Polygamy in the Old Testament; Social evils in Christian lands; Intemperance of Christian nations.

V. HOW TO COMMEND CHRISTIANITY TO MOSLEMS :

(1.) Act along lines of least resistance—Old and New Testament Scriptures; Brotherhood due to this common heritage; Superior character of our Scriptures. (2). Christendom's attitude should be changed and the Church do her duty.

THE PRESENT PROBLEM OF ISLAM.

I. *Unfavorable features :*

(1). Union between the temporal and spiritual power. (2). Divorce between morality and religion. (3). Ishmaelitic intolerance. (4). Destruction of the family through polygamy and concubinage. (5). The degradation of woman. (6). Gross immorality. (7). Untruthfulness. (8). Misrepresentation of the person and teachings of Christ. (9). Aggressive spirit in Islam. The Wahabees.

II. *The favorable features :*

(1). Belief in the Unity of God. (2). Reverence for the Old and New Testament. (3). Reverence for Christ as prophet. (4). Respect for Christians and Jews as the 'people of the book.' (5). Hatred of idolatry. (6). Reverence for law. (7). Abstinence from intoxicants. (8). Doctrine of absolute surrender. (9). Growing influence of Christian nations in Mohammedan countries. (10). Islam completely encircled by Anglo-Saxon Christian political and civil power. (11). Mohammedan belief in the purity of the Protestant faith. (12). Confidence in missionaries. (13). Civilization must supplant Islam. (14). The superior facilities in the hands of Christians. (15). The Bible translated into the Arabic language.

Pictures of the Russian Religion.

A strange and oppressive picture of religious life in Russia comes to us from a Leipsic paper, *Christliche Welt*, whose picture is drawn largely from Russian sources. It is condense in the *Literary Digest* as follows:

In a Russian court in Odessa some years ago there was a trial between two peasants, one of whom had bodily maltreated the other. The injured party had claimed that Almighty God was superior to St. Nicholas. The other resented this and abused his neighbor.

This is a specimen of Russian religiousness.

Some years ago, when the compulsory conversion in mass of Protestant peasants in Livonia to the church of Russia was in process, a Greek Catholic superior pope express his surprise that Protestants were opposed to this change of base. There was no ground for this opposition, he thought; for had not Luther at one time been the court preacher of Queen Catharine of Russia? This is a specimen of theological training in Russia.

At Warsaw the Emperor Nicholas was taking part in a religious service in which, according to custom, the worshiper was to kiss the hand of the officiating priest. The latter, in his confusion at the presence of the visible head of the state church, failed to offer his hand. Thereupon the Emperor cried out: "Give me your hand, you dog; I want to kiss it." This is a characteristic trait in Russian church life.

The religiousness of the Russian Church is an odd combination of elements. In it are remnants of the oldest times of Christianity, a certain barbarian *naïveté*, a lifeless formality from the times of Byzantine sterility, and a wilderness of confused ideas. The Russian will not pass by a beggar without having either given him alms or having excused himself for not doing so. The duty of charity has found an entrance into his very marrow and bones. Yet this same man will go to his house, cross himself in front of the *ikon*, or saint's image, hang a piece of cloth before it, so that his patron saint can not see what he is doing, and then enter upon a carousal that would disgrace a beast. Again, this typical Russian will on another day go to his church, strike the floor fifty times with his forehead, and two hundred times repeat the words: "O Lord, have mercy on me;" and then depart and as a witness take a false oath before the courts because his friend the day before had secured his promise to do so for a drink of *vodka*, and considers himself satisfactorily justified when he tells the judge that "even God Himself will accept a bribe," meaning by this his accepting wax candles and paternosters for certain sins. The man himself is not conscious of his self-contradiction, and it would be useless to try to demonstrate this to him. His conduct is typical of the religiousness of the average peasant in Russia.

The whole genius and character of Russian life, is steeped in passivity. It

is characterized by a flight to escape the struggle for existence, a fatalistic standpoint, which accepts everything, whether the result of one's own doings or not, with the words, "It is God's will." Neither in Roman Catholicism nor in Protestantism have we a basis from which we can thoroughly understand the soul of the Russian people. It can be understood only from its origin, precedents, and historical development. The curse which, from the time that Russia was Christianized down to our own day and generation, has rested upon the Russian Church, is its *moral sterility*; the fact that its religion has no regenerative and productive power.

The inability of the Orthodox Church spiritually to regenerate the people has been characteristic of it from the beginning. And now since Russia puts forth the claim of representing a certain type of culture and civilization, it is well to take note of this historical and present fact. A prominent Russian official some time ago spoke of himself as an "orthodox atheist," and this was no less a person than Prince Tscherkassy. The possibility of such a position is deeply suggestive.

"Russia is not yet overrun with evangelists. There is room for the grand old Gospel in all parts of the big empire. If persecuted in one city, God's servants would flee to another, witnessing as they go. Sowing precious seed they would find open doors and open hearts throughout the vast dominions of Russia. It is yet virgin soil, and the various one-sided and superficial opinions of Nihilists, Tolstoyists, Dukobortziz, and such like, are a proof that there are searchers for the way of salvation who need to be told the old, old story of Jesus and His love.

"Our brethren, the Stundists, are still persecuted and banisht. There is no change, nor is there any hope of a change as long as the present ruling powers aim to hold church and state in one inseparable body. A Russian subject dissenting from the orthodox Church is considered an alien; loses his right of citizenship, and is often banisht to remote parts of the empire."

The Evangelical Church in Greece.

CHARLES T. RIGGS, B.A.

Sad as is the condition of Greece, after the war, there is cause for joy in one

outcome of that most unfortunate struggle. The evangelical work, under the leadership of Dr. M. D. Kalopothakes, of Athens, has, ever since its inception, been suffering under the false charge of being hostile to Greece as a nation. So close is the union between the orthodox church and the state, that anything aiming at reform in the one was interpreted as disloyalty to the other. This feeling has been strong enough to cut off the little congregations of the evangelical churches in Athens, Volo, and elsewhere, from all social relations with their fellow countrymen, thus making progress a very difficult matter. But the part which the evangelicals were able to play in the recent campaign has softened the hearts of their opponents and restored confidence in their loyalty and patriotism. For several weeks Dr. Kalopothakes traveled from point to point, along the army outposts, distributing to the eager soldiers and officers Bibles or portions of the Scriptures, and comforting them with kind words and deeds. His son, too, a journalist of no mean reputation, went to the front repeatedly to secure accurate news for the European press, and, sharing the hardships of Greek camp life, endeared himself to the heart of many a soldier, while the name he gained of being the most reliable reporter on the frontier was a just tribute to his energies. Dr. Kalopothakes' daughter first spent some time in training hospital nurses at Athens, and then went to the front and was tireless in her care for the wounded, the sick, and the dying. Such proofs of loyalty could not but bear fruit; and words of gratitude and praise have taken the place of slander and envy. "Now we know," say the old church Greeks, "that our estimate of you evangelicals was wrong; you are more patriotic than our own leaders." One soldier, who lay for some time in a hospital at the front, wrote to an Athens newspaper: "While lying wounded in the hospital, I have seen the king and queen, princes and foreign nobles, reporters and philanthropists; and the evangelical workers have cheered us by their visits; there is only one class of men I have never seen darken the door, and that is our own priesthood. Those who should be our comforters and counsellors at all times have completely deserted us in our last extremity. The only true spiritual friends we have are the evangelicals."

IV.—EDITORIAL DEPARTMENT.

Northfield and Missions.

At the Northfield Conference this year, the missionary interest on Thursday and Friday, August 12th and 13th, rose unusually high. Dr. Harry Guinness was in the chair and a number of most earnest and thrilling addresses were delivered. The blessed teaching of the London brethren, Rev. G. Campbell Morgan and Rev. G. H. C. McGregor, which has never been surpassed on the Northfield platform, for spiritual power, had led up to the point where there was eminent fitness in missionary appeal, and the seed fell into a prepared soil.

On Friday afternoon Dr. Mabie invited all missionaries present, and a few others, to hold a garden party at his "châlet" for conference and prayer on the present emergency in missions; and the outcome of the meeting was a deep conviction that the time was ripe for the starting of a fund, at Northfield, to aid young men who were approved by the boards, but whom the boards had not sufficient money to send forth to the field. This conviction was deepened by the thought that it was at Mt. Hermon, just across the river, that in 1886, it pleased God to set in motion the student volunteer enterprise, and that it was at the Northfield Convention following in the same year that the call for a world's convention on missions was issued, which was realized two years later in the great Exeter Hall Convention in London, in 1888.

Everything in the evening meeting of Friday seemed to lead up to the proposal which was made by the editor of the REVIEW, that the Convention should start a fund for the purpose of helping the boards to send out volunteers, whom the ordinary appropriations would not enable them to send forth, but whom they approved as worthy and suitable.

The reason for creating such a fund in connection with the Northfield Con-

vention was that there might be a practical outcome of the interest awakened, and that the Convention might be practically in close touch with some specific missionaries on the field. It was proposed to appoint a committee, with Mr. Moody as chairman, to whom the boards might refer the case of any deserving candidate whom they desired to send forth but were unable to support. It was thought moreover that, instead of diminishing the ordinary gifts to the boards, it would tend to stimulate giving by availing ourselves of the quickened spiritual life due to the helpful teaching always received at these conventions.

Mr. Moody felt constrained to oppose the measure, not because it was in conflict with the boards, as the proposal expressly made them the channels of disbursement, but because he felt quite unequal to any new responsibilities, and because of difficulties that must attend the administration of any such fund. The proposal was accordingly withdrawn and a modified resolution presented in its place which had Mr. Moody's sanction.

Some of the friends thought, and they are many, that had Mr. Moody simply declined to act in the matter, but allowed the measure to go forward, throwing all responsibility for it on the Convention, and practically adjusting the whole matter so as to make it tributary to the established agencies for conducting missions, it might have been a blessing to the Convention and a great stimulus to consecrated giving. Within a half hour, \$2,500 had been subscribed and some of it with pledges of annual payments for five and ten years, which is a sufficient forecast of the possible ultimate results.

But our friend Mr. Moody was so seriously in doubt as to the expediency of the measure, and so apprehensive that the spirit prompting it might be misunderstood, that it was abandoned in its original form, and donors were

advised to turn their offerings into the church channels directly and without any intermediate Northfield committee.

The above simple statement will show how *absolutely without foundation* was such a version of the matter as has been floating through the press. We quote from the *New York Observer* :

“Mr. D. L. Moody’s common sense and good judgment were manifested last week in his decision not to establish an emergency fund to send out missionaries who can not go abroad through the regular missionary boards of the denominations for lack of funds. Mr. Moody determines that money raised at Northfield for foreign missions shall go to the boards already established. The brethren who advised Mr. Moody differently meant well, but so did Peter when he asked the Lord if he and James and John should not make three tabernacles on the Mount of Transfiguration. It is better to strengthen the present efficient missionary organizations than to create new ones with no particular moorings. These might soon drift into the control of irresponsible persons and fail of their original purpose.”

So far is this paragraph from the truth that it misapprehends the position *in toto*. That the purpose was in no wise to divert money from the Boards into “irresponsible” channels, is sufficiently obvious from the fact that the Editor of this REVIEW *made the proposal and Dr. Mabie seconded it!* Our purpose was distinctly to *give the boards additional help*. This is an example of how, without any intention to misrepresent, the public press may give a totally wrong impression.

The Keswick Convention in England, feeling the need of some annual offering to give practical force to increased devotion to Christ, instituted a Keswick Mission Fund, and now there are in the field some fifteen missionaries, supported by the money subscribed at these gatherings. Every year the culmination of the meetings is found in this missionary offering. There is no doubt that, when hearts are deeply moved by the truths of the Word and the presence of God, an offering to God for mission work seems both

natural and doubly blest. And if such opportunity is allowed to pass, there is a positive loss, not only of money, but of stimulus to higher standards of stewardship. While we would not encourage the idea that impulsive giving is the truest sort of giving, Mr. Finney used to say that aroused feeling is the winding up of the windlass, and that action on the spot is the *ratchet* that holds the windlass from unwinding. Year by year at Northfield, we feel that an offering, made under the influence of awakened spiritual life, would seal the impressions made, and help to fasten holy resolve and fix the soul in God. And that was all the thought and purpose of the mover and supporters of this proposal for an emergency fund. It is very certain that the brethren who so advised “meant well,” and equally certain that they did not propose to displace the present missionary boards by “creating new ones with no particular moorings.” Such statements should not be carelessly made, as they do harm and injustice to such men as Dr. Mabie, himself one of the most consecrated of all our missionary secretaries, not to speak of the Editor of this REVIEW, who has all his life advocated and aided the established agencies of the Church, and two of whose daughters, with a son-in-law, are on the mission field in connection with the Presbyterian boards.

The Christian Missionary Alliance.

In the September issue of this REVIEW, at the editor’s request, Dr. Wilson gave our readers a brief account of the nearly a quarter of million dollars subscribed—in one day, Aug. 9, 1896, some \$101,500 being obtained, and \$122,000 on Oct. 11 following—for the Alliance purposes. We were especially interested in what Dr. Wilson says in that paper about the *economy of expenditure* in the administration of these funds, that, except about \$2,000 for rent, printing, etc., the whole of the money pledged goes straight to the

field; and that, from one missionary on the field eight years since, the number now exceeds three hundred, the income having correspondingly increased from \$5,000 in 1888 to \$140,000 in 1896.

These facts need to be pondered prayerfully and conscientiously. We have no official reports of this year's meetings at Old Orchard as yet; but the daily press, which the Alliance organ credits with both "kind and truthful" accounts, may be trusted for the main facts. It appears that on Aug. 8th were raised \$71,000 for foreign missions, some thirty thousand less than last year, indeed, but a very large sum nevertheless, and indicating a very high flood-mark of enthusiasm. Also some fifty young people responded to the call for volunteers. Mr. Simpson affirmed that, almost without exception, the pledges of 1896 have been redeemed—another very remarkable sign in its way.

In the *Boston Herald* it is stated that "W. H. McLaughlin, of North Scarsboro, has sent to the Portland papers for publication an open letter, in which he asks Rev. Dr. Simpson to render an account of the disbursements of the \$100,000 raised at Old Orchard last year for the cause of missions." The letter asks that such account be rendered before the taking up of the offerings this year. The writer of that letter justifies his demand on the ground that "from apostolic days the solicitors of money in the name of the Church have been expected to render an account of their stewardship; and that the present practice in some quarters, of making no public statement of the disbursement of funds is an innovation that should be checked."

Whether the writer of this challenge be friend or foe, it is well to hearken to his suggestion, as both sensible and in accord with the highest principles of ethics. It is no imputation upon the honesty or integrity of any man to claim that he should render to the public an account of money given by them and received by him in trust for certain benevolent purposes. He may be not only conscientious and capable and honest, but the most self-sacrificing of

men; but to receive and disburse large sums of money in benevolent and mission work without stated and ample accounts rendered of the way in which this money is used, is to establish a precedent dangerous in the extreme, under cover of which gigantic public frauds may be perpetrated.

Rev. A. B. Simpson, about seventeen years ago, came out from existing church organizations, and established a people's tabernacle, about which has grown up a large and useful work. About midway in the intervening period he was led out into the establishing of a missionary organization, which has grown with almost unexampled rapidity. What was at first simply a modest enterprise, seeking to link his work in New York city with foreign lands, has developed into a world-wide scheme, which may yet have a thousand missionaries in the field and a million of money a year for their support. But thus far we never have seen *one financial report of the money received and of the manner of its disbursement*. When, at times, the attention of our friend, Mr. Simpson, has been called to this deficiency of annual statements, his reply—the only one so far of which we have knowledge—was the following, which, to do him the amplest justice, we now reprint *verbatim* from the editorial columns of the Alliance organ. He says:

"Our attention has recently been called to an old falsehood circulated several years ago from an unfriendly source to the effect that the accounts of the International Missionary Alliance are loosely kept and that the Treasurer's Annual Reports have not been properly audited. This old story has recently been repeated in a most unfair manner and we feel it proper therefore to meet it promptly by the following certificate from the Auditors of the accounts for the past two years and from an expert accountant whose statement is added:

NEW YORK, February 27th, 1897.

We hereby certify that we have carefully examined the accounts and the Treasurer's Annual Reports of the International Missionary Alliance with

all the necessary vouchers appertaining to the business of the society in the past two years of 1895 and 1896, and we find that in every respect they are accurately and carefully kept.

S. E. FURRY,
E. G. SELCHOW,
Auditors.

NEW YORK, February 27th, 1897.

As a professional bookkeeper I desire to say that I have examined with minute care the accounts and books of the International Missionary Alliance and the Treasurer's Report for the past two years, and I find that the books are kept in a most careful manner and by the most approved method of double entry and will compare favorably with the accounts of any good commercial house.

S. E. FURRY."

So far, so good—but does this at all meet the conditions? The auditors do unequivocally testify to the fact that the accounts are "accurately and carefully kept," of which no one who knows these gentlemen have any doubt. But they give us no conception of the *amounts of money* represented as received and disbursed, nor of the *actual channels* in which they have found their distribution.

At this very time, other paragraphs appear in other papers, evidently aimed at the correction of the same great defect as that which, as candid reviewers, having in trust the education of the public conscience, we feel bound to insist ought at once to be remedied.

We quote again, from *The Episcopal Recorder*:

"A gentleman, in whose judgment we have the utmost confidence, writes to us concerning the importance of missionaries making clear financial statements for the information of their friends and others. Especially is this caution important for those who are acting independently and not under the direction of a board, which receives, acknowledges and pays out all funds.

General Booth has shown his good sense in doing this with the large sums entrusted to him, and by this precaution he has utterly foiled the attacks made upon his management of the financial affairs of the Salvation Army. We notice that some of the large Missionary Boards are following his exam-

ple and having their books examined annually by professional accountants, and they do well, for there can be no reason why any secrecy should be observed in religious or benevolent work.

Where such an annual exhibit is made, it closes the mouths of enemies and stills the doubts of friends. Indeed, so convinced are we of the value of this course, that we are of the opinion that no organization which does not adopt it has any right to appeal for public help.

A clear financial statement, which can be understood by ordinary people, such as Bishop Stevens makes annually of the operations in the Special Jurisdiction of the South, is what is always needed, and should be always looked for. We believe it is one of the reasons which has inspired our Church with entire confidence in that mission work, and we believe that the example of Bishop Stevens should be followed by all who depend upon outside help."

If to any it may seem that the Editor of this REVIEW is moved by any spirit of hypercriticism, let such look for a moment at the whole question both of ethical obligation and of rational expediency.

Suppose the Editor himself to be made by his readers the receiver of hundreds of thousands of dollars, to be by him, and according to his best judgment, used in connection with needy Christian enterprises at home and abroad. And to make the case still more emphatic, let us suppose that he has no restrictions laid on him as to the exact direction in which these monies are to be spent. Let us suppose on the one hand that no report is made to the public, beyond the statement of two well-known business men that his books are perfectly kept and balanced; and, on the other hand, that every individual gift is acknowledged by a number also attached to the receipt sent to the contributor, and that, at least once a year, a full published account is rendered, so that every giver may trace his gift to its desired use, and that the public may know the sum total of all money received, and the exact purposes to which it is applied—can any one question which is the immeasurably better

and more proper way to administer public funds? It will be observed that all money thus sent to this REVIEW for benevolent use is in these columns publicly acknowledged and accounted for.

Mr. George Müller and Mr. Hudson Taylor are examples of men whose honesty is too indisputable to be questioned. And yet each of these men publicly accounts for every farthing entrusted to them for God's cause. Every man and woman who sends to either of them an offering, may know exactly how much money is by them received in any given year and just how much goes to any particular purpose. We are not imputing to our brother Simpson or his co-workers, any lack of honesty, self-denial, or any other high quality. But we do most earnestly plead that no man who accepts a trusteeship for benevolent funds shall set an example that can be quoted by others who are simply using a too easily persuaded public to carry on fraud.

There is a very simple method, and only one, for supplying all proper conditions: Let every man or woman who is expending money for others, see that for every gift a receipt shall be sent promptly to the giver, and that every such amount be in some recognizable form publicly acknowledged, so that the whole transaction of receiving and disbursing shall be open to the public eye. This both increases confidence in the administration, and puts a check on any dishonest, careless, or fraudulent use of consecrated money.

The Phil-African League, of which Mr. Heli Chatelain is the able and consecrated Secretary and Manager, has for its object, the overthrow of the slave-trade in Africa, and the establishment of a Christian colony for the industrial, intellectual, and spiritual education of the natives on the table land East of Bugola in South Central Africa. Mr. Chatelain with four others expects to start for the field immediately, there to establish a model unsectarian Chris-

tian village of freed slaves and other natives, who shall be taught in farming and industrial arts; a village from which the evils of slavery, polygamy, witchcraft, and vicious foreigners shall be excluded. The Roman Catholics and European planters have already proved the feasibility of conducting such a settlement on a self-supporting basis. This enterprise will be carried forward on business principles, and only consecrated men and women will have a hand in it. Mr. Chatelain is well acquainted with the country and the people where the colony is to be established, and has long studied the question of the physical, mental, and spiritual emancipation of the fifty million slaves of the Dark Continent. Funds are sadly needed to carry forward the enterprise. Three hundred dollars will send out and support a worker for one year; fifty dollars will constitute a share in the equipment of the station and twelve dollars a year will support, an adopted slave. All contributors will be kept informed of the progress of the work, and those supporting boys or girls will be put in communication with them. Send contributions to Hon. Thomas L. James, United Charities Building, New York.

The Tibetan Pioneer Mission, under the leadership of Miss Annie Taylor, has entered Tibet, and is located at Gatong, across the border from Sikkim. Here Miss Taylor has opened a shop and medical dispensary, by which she is enabled to come into contact with many Tibetans and Chinese. The prejudice of the people is breaking down and many have become most friendly. About one thousand copies of the Gospel in Tibetan have been distributed, besides many in Chinese. By means of traders, etc., these have been scattered far and wide throughout the country. Prayer is earnestly asked that the doors of this closed land may be opened wider to receive the heralds of the Cross who are waiting on the threshold.

The news which has been dropping in about the late earthquake in India, shows that the visitation was much more serious than at first imagined. An entire railroad has disappeared, and it is reckoned that damage has been done over a wide area which it will take two years to repair. Between 4,000 and 6,000 natives were killed in Assam.

Mr. Booth-Tucker, commander of the Salvation Army, wants to raise \$500,000 with which to establish what he calls a "Poor Man's Paradise," on lands to be bought in Arizona or elsewhere on the line of the Santa Fé Railroad. His plan is to divide these lands into ten-acre lots, build houses upon them, and remove to them families of the very poor from New York.

The indifference with which the Christian Church regarded foreign missions in the first quarter of this century was most astonishing. According to Mr. F. W. Hewes, during the decade ending 1820, the contributions to foreign missions were four-tenths of a cent for every inhabitant of this country. Since then, excepting in times of financial disaster and during the Civil War, there has been a steady increase, until in the ten years ending with 1890, the contributions amounted to twenty-two and two-tenths cents per head of total population.

In 1870 William Rankin, Esq., now the venerable ex-Treasurer of the Board of Foreign Missions, in referring to the first contribution under the new movement of the Presbyterian women in our beloved Church wrote: "There rolled into the treasury a little cake of barley bread labeled 'Woman's Work for Women' \$7,000." What marvellous progress in these seven and twenty years! The little barley cake has increased more than forty fold, the figure last year aggregated not far from \$303,000.

At a meeting in Shanghai, under the auspices of the British and Foreign Bible Society, it was stated that last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold and 8,000 given away. The books were nearly always sold at a price to pay for the paper, and it is an indication of the remarkable progress of Christianity that last year no fewer than 11,000 were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either part or the whole of their time, and they were very effective means for the evangelization of the people.

"And now the Rev. W. H. Noyes, who was sent to Japan a few years ago by the American Board of Missions, at the demand of the 'liberal' party, has left the mission and returned to America. He has become rationalized out of his old-time convictions. It is a pity he could not have seen the end from the beginning." The sending out of this man who openly declared his belief in a post-humorous "probation," was in our judgment the most serious mistake our friends of the A. B. C. F. M. ever made, and the like of which we pray may never be repeated.

As one of the saddest events of 1897 will be remembered, the death by drowning, in the wreck of the *Aden*, June 9th, of Florence Mary Lloyd, dearly beloved daughter of T. H. and E. Lloyd, of Leicester, England. She had been four and a half years a missionary of the C. E. Z. M. S. in the Fuh-Kien province, China. She perished off the Island of Socotra, at the age of thirty years. We quote from a Leicester paper, *Y. M. C. A. Echoes*:

She had ever been a devoted Christian, and in 1892 testified the strength of her devotion, courage, and determination by proceeding to far away China in the interests of her beloved Master. Letters have been received from her from time to time, bearing evidence of the assiduous way in which she was going about her Father's business, and was expected home for a rest. No human mind can account for the sudden removal from this earth of one who was so much beloved, and who had labored so earnestly in good works.

Before she departed for the mis-

sion field, Miss F. M. Lloyd had done much good work in Leicester. When she reached adult age she became exceedingly active in Christian service. Her father being president of the Y. M. C. A., a good deal of her energy was naturally devoted to work in connection with that institution. When she departed for China, the members of the Y. M. C. A. felt they were losing a devoted friend, and presented her with Eadie's *Biblical Encyclopædia*, etc.

Before proceeding to China, she spent twelve months at a training institution at Stoke Newington, and then joined the Fuh-Kien Mission of the Church of England Zenana Missionary Society. She was stationed at Seingin, in the Hing Hwa district.

The following from *The Pacific* may act as a deterrent to some infected with the Klondike gold craze: In his "Story of the Mine," Mr. C. H. Shinn says the site of what in later years has been known as the "Big Bonanza" was once in the undisputed possession of four men. Two were the original discoverers of the mine, and the other two were admitted as partners because they had a prior claim to a spring which furnished the only available water to wash the gold. At first the pans of surface dirt yielded on an average from \$40 to \$50 apiece. Underneath was the great quartz lode which during one later period of five years, yielded \$105,000,000. Mr. Shinn says of one of the four, what has been true of thousands of others grasping for money: "Comstock was wildly avaricious when mining, and as wildly extravagant with his gold when obtained. He bought whatever took his fancy, and gave it away the next minute. His only pleasure seemed to be in the spending of money, and the most of his comrades were very much like him in this particular." Penrod, who held the title to the spring, "sold his claim in the mine for \$3,500 toward the close of the year, and soon spent all his money." Comstock, the bombastic boss of the camp, "two months after the ledge was struck, sold all his interest for \$11,000. He lost every dollar he had, wandered off on lonely prospecting tours in Nevada and the Rockies, and finally committed suicide in Montana." "McLaughlin (one of the original discoverers) sold for \$3,500, and a few years later was cooking for a gang of men for forty dollars a month. He died a pauper, and was buried at public expense." O'Riley, the other discoverer, "hung on longer than any one

else, and sold for \$40,000. This he spent in stock speculation, and finally died in an insane asylum." With all it was a fascination to get something to spend, and in the getting and the spending they bartered body, intellect, character, and soul; and before what might have been their allotted time, they went into eternity, bankrupt.

We have received, through Miss Clara B. Hatch, \$61 for the widows of India under the care of Pandita Ramabai, from the Boydton Institute Missionary Society, of Boydton, Va. We rejoice to have our readers lend a hand in this important and worthy work for the Master.

The following letter is from one of the Editor's most cherished friends, the beloved young man who presided over the Liverpool Conference of student volunteers in 1896. The letter is a private one, yet we venture to print it for the sake of the thousands of young men who feel the keenest interest in all that concerns Donald Fraser.

ERKWENDENI, Angoniland,
West Nyasa, Brit. Cent. Africa,
17th May, '97.

Dear DR. PIERSON:—The hill air of Angoniland is very bracing. I have had wonderful freedom from fever. Indeed, tho I am now six months in Central Africa, I have not had one hour's sickness. This is an answer to the many prayers that follow me.

For months past I have been silent, unable to speak or understand. God has been compelling rest that He may do His work *in* me, before He begins to do it *through* me. But now I have begun in a limited fashion. Yet surely never has missionary had a more thrilling introduction to active work. We have seen the clouds break in this land during the past four months, and the Lord is pouring out a great rain. First there was the six-weeks' visit to the out-stations when I could do little but administer the sign, and 239 were baptized. A fortnight afterwards I started out again to talk in simple fashion with those who desired to make profession of faith, and in little more than two weeks I had spoken personally with nearly 500 who came to see me.

These things compel one to pray, and to hope. The vision of the coming Lord, and the sound of His footsteps seem clearer in this time of dawning.

Yours very warmly,
DONALD FRASER.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—Thousands and thousands in India now regard Christ as the greatest and most perfect man that ever lived, but they continue heathen. They adapt the Gospel to their natural way of thinking, and in life and character they remain unchanged. They will not make any sacrifice for this ideal Christ, they will give up no heathen custom, however bad, still less will they sacrifice money or life. It is remarkable how these people, who often appear so hopeful, can not break loose from heathendom. They often lead a strangely double life. There is a complete cleavage between the education which they have received at school and the home life, where old tradition reigns. There are many who suffer under this double life, others who hardly feel it, and never attempt to fit their two points of view into each other. The same man will in the forenoon, in the midst of some enlightened companions, declare that superstition is the curse of India, and that an end must be made of it; and in the afternoon he will creep seventy times round a temple, dripping with perspiration, and muttering the names of the gods, in order to get rid of a cold in the chest. Or a man who is in the middle of a university examination, and does not know what to say on a certain subject, writes several pages full of the name of Rama, and hopes that that will preserve him from being plucked! A man in a similar position once wrote to me that he appealed to my good heart as a missionary, and if I would give him the highest number of marks, he would daily worship me as his family god. The lives of

our educated people are full of such contradictions.—*Evangelisches Missions Magazine* (quoted in the *Chronicle*).

—“Both the classes I have spoken about are fond of talking about the Fatherhood of God and the brotherhood of men, and assure us that they believe in it as firmly as we Christians do. But the same people go almost out of their minds when a conversion to Christianity takes place. Lately, when a certain Brahman was converted, they excited the mob, and lay in wait for weeks to murder both him and the missionary. The intolerance of the Liberals in India is often not a hair better than the dark fanaticism of the orthodox Hindu. All parties are united in this, we will not have this Jesus of Nazareth to reign over us, and he who chooses Jesus for his Savior and Lord does not deserve to exist. A Hindu may be an atheist, a drunkard, or a rascal; his friends may be sorry for it, but it does not separate him from them; but if he becomes a Christian, a gulf opens between them which never can be bridged over. As long as we accomplish nothing, they speak of us as that noble army of missionaries, whose courage, self-renunciation, and irresistible power is unique in the world’s history; but if one of them becomes converted, then we are ‘miserable proselytizers, narrow-minded Philistines.’ And to what low abuse the polite Hindu can then descend. When a Brahman woman was baptized last year in Talacheri, her highly educated brother came from Madras and rated the missionary’s wife as one of the seducers of his sister. When he was answered that no one had seduced his sister, but that she had sought and found peace for her soul in Christ, he cried in rage: ‘Her soul indeed! I never observed that she had a soul! she is only a beast!’”—*Ibid.*

—"A remarkable man, named David, has arisen in Southern India, where so many unusual phenomena spring up. He goes about preaching the Gospel, and thousands flock around him. India has never seen such crowds surrounding a preacher of the Gospel, and especially a colored preacher; we hear of 8,000 or even 10,000 people being present. And he has found out that what is essential is that a new spirit should, first of all, come over our native churches, in order that thousands of witnesses should arise for their Savior, instead of one. He has recently gone through most of the great towns of India, and everywhere his message has been with power. 'Is there nothing unsound in the movement?' I hear many anxiously ask. We do not trouble ourselves greatly thereat. We know by experience at home that, when God sends a blessing, people spin out discussion about how much per cent. of it is sound and how much unsound, till all has gone happily to sleep again, and the question of soundness often first of all."

—Our native brother Visuvasam, at a late meeting of our mission, expressed his belief that as Paul had declared that blindness had in part happened to Israel, until the fulness of the Gentiles should come in, so it might be said that blindness had in part happened to the caste people, until the fulness of the Pariahs should have been gathered in. To this I was impelled to remark, that on the other hand it must be assumed that the Sudras were the wheel on which the Hindu community could be moved, and that therefore it behooved us to set our shoulder to the wheel. Missionary Schlesch, in *Dansk Missions Blad*.

These two views, tho antithetical, do not seem to be necessarily opposed.

It is well known that Mohammed was very ignorant of both Judaism and Christianity, and that the little that he did know was largely derived from Apocryphal, or even from Gnostic and Manichean distortions.

We see plainly a long survival of Gnosticism in the statement given to Mr. Schlesch by a Mohammedan, that before the foundation of the world God created Mohammed and set him at his side in the form of a brilliant light. Mohammed then had manifested himself many times on earth, before he was finally born as a man. It was by the concurrence of Mohammed in this luminous form that the earlier prophets spoke, and the Holy Ghost, mentioned in the Acts, is also one of his earlier manifestations. This representation, of course, has not the least foundation in the Koran, nor, apparently, in the authentic Sunna, or Tradition. Yet as Mohammed, from sheer ignorance, has fused Judaism and Christianity more or less with Gnosticism, so the later Islam has from its doctrinal exigencies, volatilized Mohammed himself into a sort of Gnostic dean. This tendency seems to prevail especially in the Persian Shiism, which is deeply imbued with the pantheizing tendencies of the Aryan race.

HERMANNSBURG MISSION.

The present writer recalls, with some pride, that in 1853, when in Union Seminary, New York, he met with an account of the launching of the missionary ship *Candace*, by Ludwig Harms, and translated it for his fellow-students, who were not less profoundly interested in it than he. Thirty-four years have past, and that modest beginning has broadened out into results beyond all that he and his fellow-students expected. In the January number of the *Allgemeine Missions Zeitschrift* is a full account of the present state of this mission, by Director Haccius, from which we extract a few facts.

Five years ago the native Christians of the missions numbered 14,799. At the end of 1896 they numbered 32,015. This increase of 17,216 in five years implies an average yearly growth of 3,443. This remarkable growth, as Herr Haccius, with good warrant, says, has been abundantly shown to be no

hothouse forcing. It has been sober, regular and well advised, above all, as respects the instructions required for admission to baptism. Indeed, the Hermannsburg brothers have been charged with excessive cautiousness in this respect. If they have erred at all, it has been on the safe side. They have a true German and Lutheran dislike of shallowness in religious knowledge. The abundant blessing which they have received seems to imply that their carefulness has not displeased the Lord of the harvest. The three missions now occupied are the Zulu, the Bechuana in Africa, and the Telugu in South India.

The Zulu Mission has 3,170 members, 2,357 being communicants. The brethren are greatly helped, instead of being, as so often in similar relations, thwarted and baffled by the neighboring European colonists. These are godly German peasants from our Saxon kinsmen of the northern plain of Germany. This, it will be remembered, is the original Saxony, not the middle German kingdom, which has, in some way (we believe through an early acceptance of Saxon dukes), attracted the name to itself. Of these German colonists Director Haccius says: "We can not forbear acknowledging, with thankfulness, that most of these communities, by their Christian life, by their living interest in the services and their love for their church, and by the strict morality of their conduct, give a good example to the young native congregations and to the heathen. How refreshing a picture in contrast with the matter of offense and the scandalous example which in other regions is given by colonists; nay, by colonial officials, who have thereby injured the Christian name and raised the greatest hindrances to Christian Missions!"

The Bechuana Mission has now 26,979 members, having more than doubled in five years. The number of communicants is 17,100.

Of the Telugu members there are 1,866, 1,515 being communicants. We

have heard that one of the most eminent Congregational ministers and teachers of the United States—we ought rather to say the most eminent—once spent a Sunday at Hermannsburg during the lifetime of Louis Harms. At the morning service he was not a little dismayed at the energy with which Harms attacked both the doctrinal and the political opinions to which the visitor was devoted, namely Calvinism and Democracy. After the second service, however, he had a private interview with Pastor Harms, and came away from it feeling, as he said, that he had been conversing with an angel of God. No wonder that such a blessing follows the work begun by such a man!

MISCELLANEOUS.

—The words, directed from the island of Malas to the still inaccessible China: "O Rock! Rock! when wilt thou open?" commonly ascribed to St. Francis Xavier, are not his, tho they fully express his spirit and yearnings. They are actually, it appears, the words of his successor, Alexander Valignani, visitor General of the Jesuit missions in China and Japan. See *Dansk Missions-Blad* for March, 1896.

—The *Calwer Missionsblatt* relates an amusing story, given by a missionary. He was at home, and with a friend stopped to dinner with a wealthy, childless farmer-pair, who had been present at the previous missionary meeting, and seemed much interested in it. The missionary's friend informed him that this couple had formerly been active and liberal Christians, but had of late years seemed wholly taken up in money-making. However, they received the two gentlemen with great cordiality, took their admonition as to the danger of worldliness in excellent part, and inquired eagerly after additional missionary news. At last, when the farmer chanced to be out of the room, his wife slipped a gold piece into their hands, whispering: "Take this, but don't let my husband know, he is so

close." When they took leave, the husband went with them a way, and on parting, put a gold piece in their hands, saying: "Don't let my wife know of this, she is so close." Let us hope that when they found each other out they resolved to keep on crucifying Mammon.

—It seems, from the *Missionsblatt*, that the first money which Bishop Whipple, after his consecration, received for his Indian missions, in Minnesota and Dakota, came from negro converts in Africa. It is given as "300 marks," *i. e.*, about \$72.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The *China Inland Mission* has completed thirty-one years of service among China's millions, and now at the commencement of a new year of loving activity desires to thank God for His manifold blessings, and to trust Him for direction in the future. Loving kindness has been manifest all along the line, and *faith* is the watchword for the future. A generation has past away since the "Lammermuir" sailed with the first missionary band to China, and during this time the promises of God have been proved again and again, no room left for doubt or disbelief.

Mr. T. James, writes from Lu-Chau: "We have many indications that the Lord is about to give us a great blessing. Just lately five new probationers were received, and they all seem sincere and earnest in their affection for the Lord Jesus. Of the fourteen baptized here since we opened in 1890, eight are still with us, four are with the Lord and two left by transfer to Ch'ung-K'ing. We are still a feeble people, mostly old and illiterate. Our prayer is that God may raise up some from among the young and intelligent. Help us by prayer in all our manifold need."

Medical work is very much blessed and used in China. The doctors engaged in it find their hands quite

full, altho they are frequently enabled to minister to the spiritual needs while healing the bodies of their many patients.

There have been one hundred and fourteen baptisms in connection with the C. I. M. since last Christmas, and many probationers are waiting to obey the command and follow the example of the Lord Jesus.

Baptist Missionary Society.—Many of the B. M. S. stations in India, north of Madras, have been severely affected by the recent earthquake. Telegrams pour in from these stations, and information by letters is anxiously awaited. The plight of thousands of the poorer Europeans and Eurasians is pitiable, and many are perishing through exposure to the monsoon which is just beginning.

The district south of Agra suffers still most acutely because of the continued famine. It is estimated that in Agra alone 2,000 people are daily being relieved by the Baptist missionaries. It is important that the suffering people be helped to help themselves, and to this end different work has been organized and divided among the people.

A most destructive fire at Russell Kondah has completely destroyed the mission bungalow at that station. In ten minutes the fire had spread from end to end, and in less than an hour the whole building and its belongings were reduced to a condition of ashes; not a trace of them remained. Some very valuable manuscripts of Mr. Wilkinson's, in the Kondh language, were destroyed. A very heavy loss, as there are no other copies existing.

—The Annual meeting of the *Women's Missionary Association* in connection with the Presbyterian Church of England was held recently in Sunderland. The Rev. W. L. Mackenzie presided, and the church was filled with a sympathetic audience. This association has completed its eighteenth year, and full of hope and faith is beginning another

year. The labors in China have been and are being abundantly blest, and the Lord of the living harvest is showing the field laborers how to work for His own glory. Miss Lecky, from Amoy, writes, stating the encouragement arising from work in the schools for girls and women.

In 1889 there was only one school in this district—now, in 1897, there are three, and about three hundred pupils are at the present time being taught in those schools.

There is never any lack of pupils, the girls are eager to come into the schools, and the influence is good and becoming widespread. At Chang-poo alone are two hundred, who have past through the schools during the last five years.

The *Jubilee Missionary Meetings of the Presbyterian Church of England* have recently been celebrated. Fifty years ago there were only six native Christians in the great empire of China—now there are 5,000 communicants in the small part worked in by this mission.

The young people of the various societies of Christian Endeavor and Sunday-schools have taken up the work in Fornosa, and purpose by God's help to raise the workers and annual income needed.

The mission in Wu-ring-fu is like an oasis in the desert—all around is darkness, heathenism, infanticide, crime, superstition of the grossest kind and there this little band of worshipers of the true God are leading lives which would not do discredit to English Christians.

The London Missionary Society.—The situation with regard to the society's chapels in Madagascar seems in some aspects to have distinctly improved. Some chapels in the Betsileo province, that had been claimed by the Jesuit missionaries, have already been restored to the Protestants.

In the *Monthly Record* for July is an interesting account of the reopening of a place of worship which had been taken from the people. When the let-

ter from the native Governor-General was read, ordering the chapel to be "opened for worship according to the faith of the Independent Protestants in connection with the London Missionary Society," the evangelist who read the letter said, "I wish you all to join with me in saying 'Long live France.'" To this there was an immediate and hearty response, and the people simultaneously gave their acclamation in their own language. It was perfectly spontaneous and illustrates how the Malagasy appreciates that simple act of justice on the part of the French Government.

A largely attended valedictory meeting was held on May 25th, at Union Chapel, Islington, to bid farewell to twelve missionaries, six of whom were returning to their respective spheres and the remaining six going out for the first time.

The North-African Mission.—Mr. Reid of Tripoli writes encouragingly of the son of a Sheikh, who is a teacher amongst the Moslems, who has been coming for some time to him, and who now privately professes faith in Christ and asks prayer that he may have more faith. He is entirely dependent on his father, who is a prominent Mohammedan; it is therefore extremely difficult for him to make a public stand.

Mr. J. Edwards and Mr. Mott are continuing the missionary journey, preaching the Gospel between Casablanca and Tangier. The felt need in this part is very great, and the scarcity of workers is sadly evident. The medicinal part of Mr. Edwards' work opens a way for him, which would otherwise be a closed door; and from sunrise to sunset preaching and practicing are being carried on in full swing. The habit of drinking among the Jews of this part is very common, many being quite intoxicated early in the morning, so that by evening the greater number of Jews are under the influence of strong drink. To reach these people, the missionaries must work early in

the morning. This has been found beneficial and helpful.

The dry weather which has continued throughout the months of spring in Morocco is causing much suffering amongst the poor. The crops are failing and there is nothing left over from last year. The news, however, has just come to hand, that splendid rains are falling this week, and it is hoped that most of the crops will be saved."

THE KINGDOM.

—Miss Helen Culver, when she formally handed over to the University of Chicago her gift of four biological laboratories, costing \$325,000, and an endowment fund of \$700,000, said: "This is the happiest moment of my life. I believe this money could not have been utilized to a nobler purpose than to devote it to that science whose object is to assuage the sufferings of humanity and to make life enduring and enjoyable here on earth."

—A story is told that when George Selwyn accepted the Bishopric of New Zealand, a great ecclesiastical potentate expressed his surprise that one living under the shadow of Windsor, and with every prospect of the highest English promotion, was willing to go out to a distant colony. "Perhaps," was the reply,

"He hears a voice you can not hear,
Which will not let him stay;
He sees a Hand you can not see,
Which beckons him away."

"Ah!" said he to whom the words were spoken, "I suppose that is it." How infinitely blest above the puerile elevations of earthly preferment are they who are accounted worthy to hear this Voice, and to see those beckoning Hands!

—One of the pioneer missionaries of the American Board to the Zulus, was the Rev. George Champion. His decision to go to Africa came like a thunderbolt upon his grandfather, who offered him all his wealth if he would give it up, or he would pay the ex-

penses of 5 persons to go as substitutes; but Mr. Champion felt that the Lord called *him*. When this generous old man found that he could not turn his grandson from his purpose, he paid all his expenses while in Africa, and gave money to the work besides.

—The Earl of Shaftesbury was a man of high ideals. He wrote in his diary: "O God, bless our land to Thy service, and make every ship an ark of Noah to bear the Church of Christ and the tidings of salvation over all the waters of the ocean." "Every ship" on "all the waters;" not each carrying a converted sailor or two, but each a church of Christ. The Church *is* missions, as a cause contains the reason of its effect. A true Christian has the missionary spirit by necessary consequence, and true Christianity abhors the sentiment that sailors are "too bad to be noticed." Its true motto is, "Every sailor for Christ and every ship a church."—*Sailor's Magazine*.

—In the *Dublin Review*, Mr. E. H. Parker, who has served as a consul in China, Korea, Burma, etc., approves the method of medical missions as mitigating the contempt expressed for Europeans. Were he asked, "What shall we missionaries do to save the souls of the Chinese?" his reply would be, "Fill your pockets with quinine, stomach-pumps, and eye-ointments."

—Julian Hawthorne, sent to India as special correspondent of the *Cosmopolitan Magazine*, says this of the missionaries there: "They are the only persons who know what is actually going on in that land of misery, for they go about quietly everywhere, see everything, can not be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people."

—One of the fruits of Li Hung Chang's visit to this country is an order

for 10,000 tons of steel rails for China's railroads. This first shipment has been made from the Carnegie Steel Company's mill at Braddock, Pa. Japan has sent an order to the same company for 5,000 tons of "T" rails, for light railroading and horse cars.

—What will Mr. Lummis say for himself, when he reads this arraignment in *Life and Light* from the pen of Mrs. Gertrude C. Eaton, missionary in the city named: "We who have lived here for fifteen years, who have seen such great changes in so short a time, marvel that a man of Mr. Lummis's keen observation of material things could have deliberately shut his eyes to the share that Christian influences have had in this 'Awakening of a Nation.' That he could have become so familiar with the streets of Chihuahua, and yet have ignored completely the stately church that crowns the brow of the hill on the principal street leading to the Alameda, which he must have past many times on Sunday afternoons, and where he might have seen, any Sunday morning, a company of 125 Mexicans, of all ages, engaged in studying the word of God. We wonder that in his minute study of the excellent public schools of our city, he should not have inquired even for the only 2 Christian schools in the place; that he should not have informed himself and his readers that the first school in the city to introduce modern desks, maps, text-books, and English, now in demand in all the schools, was the mission school, known as the *Colegio Chihuahuense*, and that at least four or five schools in the State, where no schools for girls existed, have been started, and carried on by girls educated in the same school."

—In 1825, or about seventy years ago, there were in connection with foreign mission churches about 60,000 persons, including all then known to be converts from heathenism. In the closing years of the century we are able to count that more than 65,000

converts are added to the mission churches *every year*, and more than 60,000 missionaries, native and foreign, are engaged in heralding the Glad Tidings.

—Two-thirds of all the letters which pass through the postoffices of the world are written by and sent to people who speak English.

WOMAN'S WORK.

—A woman, a dog, and a walnut tree,
The more they're beaten, the better they be.—*Indian Proverb.*

—Folded within the fragrant bud of the Crusade movement of 1873-4 was a many-petaled rose, whose gradual efflorescence has revealed a flower of wondrous complexity and detail, of such beauty and perfection as to make it the marvel of the closing century's reform organizations. To persuade men not to drink and not to sell was the one method and purpose of the Crusade Praying Bands; but they soon learnt that the vice of intemperance is correlated with all other vices and miseries, and that it is deeply rooted in all social, political, and even religious thought and life. The inevitable sequence was the "do-everything policy" of the Woman's Christian Temperance Union, which aims to reach and cut off every source of supply of the alcoholic habit, and to extend a helping, healing hand to its helpless victims. Of about 50 departments of work which compose the petals of this rose of reform, and which are represented in the policy of the parent society, the National W. C. T. U. of the United States, the World's W. C. T. U. has adopted 31. These are grouped in the general classes: Organization, Evangelistic, Prevention, Educational, Social and Legal.

—An interesting letter about Pundita Ramabai's famine people, published in *The Outlook*, mentions that older inmates of her Home in Poona volunteered to mother the little new-comers. "One scrawny mite was adopted by a

lassie of fourteen who had herself in infancy been cast out to die. When the other girls twitted her on the 'monkey face' of her *portégée*, she calmly replied: 'To adopt a nice and pretty child is good, but to take an ugly one is love.'

—The Canadian Church Missionary Society have sent Miss Louy Thomas to assist Mr. Sadleir in work among the Araucanian Indians in South America. Miss Thomas, who has been trained in the Deaconess' Home, sailed for England in July and went from there to Chile. She will be the first South American Missionary supported entirely by the Canadian Episcopal Church.

UNITED STATES.

—The Baptist Missionary Union has 97 stations in heathen lands, and 1,026 out-stations; 165 missionaries, all but 4 with wives, 102 single women, 24 physicians; 283 ordained native preachers and 822 unordained, with 590 other native helpers; 99,564 church members, of whom 5,174 were baptized last year; 1,235 schools with 28,997 pupils.

—The African Methodist Episcopal Church has work in Haiti, Sierra Leone and Liberia, and is represented by 25 ministers, 30 teachers, and about 500 church members.

—The General Missionary Board of the Episcopal Church supports a bishop in China, Japan, Africa, and Haiti, whose combined staffs number 87 clergymen, 8 physicians, besides lay-readers, catechists, teachers, and Bible-readers, to the number of 409. There are 973 scholars in boarding-schools and 3,625 in day-schools. The number of patients treated last year in the hospitals and dispensaries was 23,579; 4,600 were under daily instruction in schools, nearly 1,000 of whom are in boarding-schools; and there were held during the year a total of 23,174 services of public worship and preaching of the Word of God. The baptisms numbered 782, and the confirmations 351.

—At the recent Christian Alliance Convention at Old Orchard Beach cash gifts for missions were received, amounting to \$71,000, and about 50 young men and women volunteered for foreign mission service.

EUROPE.

Great Britain.—The Encyclical of the late Lambeth Conference points out that—"The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete, which did not plead among other things for the spread of the Gospel. We are beginning, tho only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as he opens the way, he is opening our eyes to see it, and to see his beckoning hand."

—Great Britain has raised by popular subscription \$10,000,000 for the relief of the starving in India. Such a fact is food for Christian optimism.

—Within a stone's throw of White-chapel, surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by a peer of the realm, Lord Rothschild, who is regarded with love and admiration by every pupil. This school educates 3,500 children, belonging mostly to the poorest foreign Jews, and has a staff of a hundred teachers. It is well-known that this is Lord Rothschild's pet institution, and that were it not for his munificent support, the school would be unable to meet its vast expenditure. Free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress, and a pair of boots in the month of April,

near the Jewish Passover. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. A very popular feature in the school is the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift, an interest of ten per cent. per annum is allowed on all savings.

—The Church Missionary Society has medical missions in Egypt and East Equatorial Africa, Palestine and Persia, Bengal and the Punjab, South and Mid-China and British Columbia, with a total of 1,005 beds, 7,741 in-patients last year, and 500,874 visits of out-patients.

—The Twenty-second Annual Report of the Mission to Lepers in India and the East mentions that more than 200 of the inmates of the different leper asylums have professed their faith in Jesus Christ and have been baptized. There are now over 1000 professing Christians in the various asylums. There are about 900 adults and children in the homes, and about 1,700 in institutions which the mission aids. The field of its operations embraces India, Burmah, Ceylon, China, and Japan. The work is steadily increasing, and a steady income of £6,000 is needed to carry it on.

—The Annual Report of the National Bible Society of Scotland has been issued—a record of excellent service rendered to the cause of Bible circulation. It tells of 705,610 Bibles, Testaments, or portions, distributed by more than 500 colporteurs and agents in 30 different countries of the globe. The income for 1896 was £31,070, an advance of more than £2,000 upon last year. The most notable incident of the report is the retirement of the Rev. W. H. Goold, from the secretaryship, which he had occupied with distinguished ability and acceptance for 36 years. It is sad now to have to notice his death, so soon after he had put off

his harness. A well-deserved tribute is paid to his high-toned character, his great business aptitude, and his large-hearted catholicity.

—**The Continent.**—For many years Pastor Fritz Fliedner, son of the famous Kaiserswerth reviver of the order of deaconesses, has been the leading missionary of Protestantism in Spain. Among his successful operations has been the establishment of a Protestant College in Madrid, costing \$50,000, which is now under roof and rapidly approaching completion. This success has aroused the opposition of the clericals, and the bishops of Vitoria, Santander, Leon and Valencia, together with the archbishop of Burgos, have united in a strong appeal to the Government, demanding that this insult to the religion of the State be stopt, and that the noble sacrifices of the people for the preservation of the integrity of the State be rewarded by such protection to their religious rights. At latest reports the Government has ignored this appeal.—*Independent.*

—The “German Students’ Union for Foreign Missions” convened at Halle, some days in April. Rev. Dr. Warneck, the newly-elected professor of the science of missions in the university of Halle, delivered an inspiring address on the question, “Why ought foreign missions to be specially attractive to students?” Missionaries from India, Africa and Greenland were also present and gave the students interesting talks on foreign mission subjects.

—The Rhenish (Barmen) Mission takes rank with the greatest of German organizations, having an income of nearly 500,000 marks (\$125,000), 80 stations and 168 out stations in South Africa, the East Indies (Sumatra, Borneo, New Guinea), and China; 109 missionaries (not including wives), and 13 unmarried women, 13 ordained natives; 10,982 pupils in the schools, 27,464 communicants and 64,317 native Christians (adherents). Last year 781 were confirmed.

—Even from Russia good news relating to the Kingdom comes occasionally. Thus a friend of the society named, writes from St. Petersburg: "For many years past the British and Foreign Bible Society, by generous activity and earnest prayer, has done a large work in the circulation of the Scriptures in Russia. The Gospels and Psalms would not be found in the hands of the people everywhere as they are to-day, if it were not for the untiring zeal of this Society. There is a Russian Bible Society which also maintains a very successful work in the circulation of the Holy Scriptures, but by far the larger share of the labor has from various causes fallen on the British Society, which every year circulates many thousands of copies of the Gospels throughout the Empire. Considering this, the friends of the Society will be encouraged by the following statement made by an independent inquirer on the subject of religion in Russia, and lately published by him. 'The New Testament is probably in greater demand there than in any other part of Europe, except the Protestant countries. The Gospels are undoubtedly the book dearest to the Russian. It is to be found in the workingman's room as well as in the peasant's cabin. Those who can read, read it to those who can not read for themselves. Every new step gained by popular instruction brings new readers. All that the people have in the way of religious and moral training they get there. The influence of the book on the Russian soul is not to be denied; in spite of ignorance and superstition the faith of the people deserves the name of 'evangelical,' if to be that it is enough to be nourished upon the very marrow of the Gospels.'"

—The American Bible Society, which has aided the St. Petersburg Society for the Propagation of the Holy Scriptures in Russia, has received a special report, expressing its high appreciation of the generous help which the Ameri-

can society has accorded during the last sixteen years. This help has enabled the Russian Bible Society to extend considerably its sphere of action. The propagation of the Scriptures in Asiatic Russia was the ardent desire of the Russian Bible Society, but the want of means prevented its accomplishment. Now this has been attained. The colporteurs of the Russian Bible Society have borne the hardships and perils of long journeys through desert and forest, traveling through Siberia on horseback or in river boats, across its steppes and along its mighty rivers, visiting not only the towns, but also the settlements, gold diggings, and convict prisons. In this manner 171,000 copies of the Scriptures were distributed in Asiatic Russia on the subsidy of the American Bible Society in the course of sixteen years. The Russian society has sold at a very low price or gratuitously distributed Bibles (to the amount of about \$1,000 annually) on the account of the subsidy of the American Bible Society. In this manner over 500,000 copies of the Scriptures were sold at reduced prices and given away in the period above mentioned, in both Asiatic and European Russia.

ASIA.

• **Islam.**—Rev. S. M. Zwemer, missionary in Arabia, supplies these cheering facts in relation to work among Mohammedans:—Dr. Wherry says in his book on Islam: "In India many hundreds of the followers of Islam have publicly abjured that faith and been received into the church." Dr. Martyn Clark, of Amsitsar, writes: "I should say quite one-half of the converts from among the higher classes in the Punjab are from amongst Moslems. Half of the Church Missionary Society's native clergy are ex-Moslems. Exact numbers I cannot give you, but I believe our next census will be startling. Never was there such a spirit of inquiry, shaking of the dry bones and raging of Satan as nowadays." Rev. St.

Clair Tisdall, of Persia, writes: "Conversions from among Moslems are not few. In the Punjab they may be numbered by hundreds, taken from almost every position in life. In Turkey, a congregation was gathered by Dr. Koelle, but man after man vanisht—murdered for his faith, no doubt—and was never heard of more. I have myself been privileged to baptize Moslems of several different races; one an Afghan, several Persians, one Turk and not a few natives of India." In the *C. M. S. Intelligencer*, we read of some Moslem converts in Persia imprisoned for confessing Christ, and of a company of Moslem women who read the Gospel by night for fear of detection. At Bagdad, there are converted Moslems in the Turkish army reserve, and at Busrah, there is one awaiting baptism. In Egypt, there have been scores of baptisms, and last year a student at Al Azhar University and also a Bey's son confessed Christ. Kamil Abd El Messia, who preached Christ in Arabia, was a Syrian Moslem convert. I know of others like him whose names, because they are still living, it would be unsafe to mention." From Palestine we just hear that "the mother of the keeper of the Great Mosque at Jerusalem, listened to the Gospel attentively and repeatedly on her dying bed;" and other women of the city have also believed. At Delhi, one in the royal family, a Mohammedan Eurasian lady, was baptized last year. The Imam of the village mosque at Batala and 2 learned Moslems of Bannu were publicly baptized in the spring of 1896. Rev. Ihsan Ullah, a converted Mohammedan, held revival services at Peshawur last year and baptized 3 Mohammedans. Rev. A. E. Ball, of Kerachi, baptized 2 Mohammedans, brothers, from the Khairpur state the same year. At Bombay, 3 Mohammedan inquirers were awaiting baptism last autumn. Rev. M. S. Goldsmith baptized 3 Moslems at Hyderabad in 1896, and the special services held in that district last year were said to be attended to over-

flowing by a crowd of English-speaking Mohammedans. In North Africa, a remarkable movement is in progress among Mohammedans and very many have accepted Christ, but I am pledged to secrecy concerning the particulars.

—The orphanages which have been established in Turkey seem to be fairly provided for, at least for the present. Many friends from the continent of Europe have contributed liberally for the founding of these institutions at different points. Mr. Hubbard, of Sivas, writes that in that city there are 5 orphanages, besides 2 at Gurun, containing in all 280 orphans, of whom 230 are supported by the Swiss committee, at the head of which is Professor Godet of Neuchâtel. These Swiss friends expressly stipulated that the orphanages should be under the control of the American missionaries. — *Missionary Herald*.

India.—We together, in England and America, 100,000,000 strong, with the same origin, the same history, the same tongue, the same literature, the same faith, and therefore the same Christ-commanded duty and assured hope, are set over the 300,000,000 of India in the providence of God.

—Several of the recent Indian papers mention the matter of baptism as the chief test of an inquirer's sincerity. The organ of one of the new sects, which aim at whitewashing the abominations of Hinduism, says: "The preachers of the Roman Catholic creed have now adopted a more liberal line of policy in their conversion work. 'We have nothing to do with your caste,' say they to the non-Christians; 'we only want to take care of your soul.' We commend this mode of conversion; and we hope the other Christian sects in the country will follow in the footsteps of the Roman Catholics, and give up the *baptizing affair*. That sprinkling of water does more injury to a Hindu than anything else. As long as a Hindu does not get himself

sprinkled over with 'holy water,' so long, whatever his beliefs, there is every hope of his effecting his escape from the clutches of the Christians; but when he has once been baptized, and has eaten with them, his reclamation to the ancestral faith becomes a comparatively more difficult matter."

—Rev. C. B. Ward, for nearly twenty years a missionary, says: "One of the first things that we see when a famine strikes India is the heartlessness with which the heathen forsake their own children. Some forsake them, thinking that if found deserted, it will be thought that they are parentless, and they will be cared for out of pity by some one. Other parents give their children away, and still others sell them for trifles to get something to eat with. One of the saddest sights of the famine is the hordes of these starving children on the roads, in bazaars, in famine camps, and elsewhere. Since the missionary came to India, thousands of such have found a rescue from death and heathenism at such a time. Not many of them ever find a hand of charity among their own countrymen. It is a dismal comment on the religion of some of the gentlemen who spoke so loudly over in Chicago a few years ago, but facts are grim things. I doubt if it can be shown that in all the famines of India for the last century, the Hindus, Mohammedans, or other religionists of this land have ever succored 2,000 orphans, but up to date in the present famine that number has been received into orphanages, and are now being fed and cared for by missionaries. I doubt not before this year shall end, there will be need that 10,000 be taken and cared for by missionaries or be left to die or grow up to worse if by chance they live."

—It is difficult to get hold of a Santal, because he is exceedingly timid. The first time I was travelling along one of the jungle roads I called to a man who was tilling his field, and asked him the way, but did not get an

answer. Instead, he threw down his basket and shovel, and away he went for the jungle as hard as he could go. He was afraid of the white face. Then they are exceedingly superstitious. I thought we knew something about superstition in England. I have heard something about thirteen at table, and spilling salt, but I never knew what superstition was until I got to the jungles of Bankura. These people are full of superstition. Their very religion itself is nothing but superstition. They have no idea of a beneficent God. Their only idea of the Omnipotent Father is this. "Sir, what if that Almighty One should eat me?" That is what a man actually said. Of spirits who may work them harm they have any number.—Rev. G. W. OLVER.

—At Tanjore, in South India, where the great missionary Schwartz lies buried, the Leipzig Society has a large congregation worshipping in a fine church, and a number of flourishing educational institutions. The "Bible Union of Young Lutherans" is much like a Y. M. C. A., or a Luther League of men only. Once every month all the teachers and evangelists of the district gather at the station to report to the missionary and to be instructed in the Word. They are required to devote much time to mental improvement. All the teachers are expected also to improve their health by taking gymnastic exercise every evening.

—The *Indian Witness* in laudatory terms sets forth the advantages of the Wellesley Girls' High School at Naini Tal, the Darjeeling School, the High School at Cawnpore and Rangoon, Burma. Such a résumé gladdens patrons at home.

—The Lutheran Mission (General Synod) at Guntur, has recently opened a hospital at a cost of nearly \$20,000 for building and appointments. Of this sum Hindu and Mohammedan friends contributed \$2,500.

—The whole of North India from

the upper Ganges to Assam was rudely shaken by the recent earthquake, said to be the worst of the century. The various missions suffered greatly the Welsh Mission in the Khasi Hills seems to have been most damaged. For it is stated that "Every building belonging to the mission is in ruins and all the churches built by the native Christians, many of which were large and built of stone with corrugated iron roof, are in the same condition. The same is true of the station in Sylhet. The cost of erecting the buildings which have been levelled was not much if anything under two lakhs of rupees. Besides all this scores of pukkha houses belonging to the native Christians have shared the same fate. There is hardly a stone left upon a stone in the whole of the Khasi and Naintia Hills district, every building, both private and public, being in ruins. It would be difficult to exaggerate the extent of the damage done. It is marvellous that the mortality is so small. But as far as buildings are concerned the mission is just where it was when it began operations fifty-six years ago."

China.—In the Celestial Empire there are medical missionaries as follows: There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes; and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in medical work last year.

—Last Sabbath's service had more than the ordinary number of interruptions at Chang-te-Fu. The preacher had scarcely announced his text when before the open door appeared a fried cake pedlar, evidently desirous during a lull in business of hearing what was being said. He was promptly asked to go elsewhere to conduct his business where he would not disturb the meeting. He coolly replied, "That's all

right, mister, you won't disturb me in the least; you talk away and I'll stay outside here." For a while all was well till another stranger appeared who evidently had not breakfasted to his satisfaction, for he at once proceeded to purchase, and called aloud to a friend within the chapel to join him in eating fried cakes. This settled the business, for cakes and their owner were at once ordered off the premises. The sermon is again under way when an ominous scratching and the smell of sulphur from one of the back corners gives warning of an intended smoke. That too is nipped in the bud—the intention—and again the sermon proceeds. A little later another man comes in who recently lost his mother by death and so at once he proceeds to prostrate himself before the preacher. —*Presbyterian Record.*

—A campaign has been begun by the Christians against the educated classes of China—a battle not with the sword, but with 25 letters. It is well known what a difficult task it is to learn to read and write even a small part of the 40,000 Chinese characters. The various missions in China have long striven to introduce the Roman alphabet, but these letters are awkward to the Chinese, who are accustomed to write with a paint brush and Indian ink, and those who have learned writing in our Christian schools do not find it easy to get firm paper, pens, and ink. Lately Mr. Wong, the pastor of the self-supporting Chinese church in Hong Kong, a brother of our ordained helper Wong, has invented a new alphabet which, like the Chinese signs, can be written on Chinese paper with paint brush and Indian ink. Many of the most distinguished Chinese Christians build great hopes on the introduction of this character. They think the people will soon find out that they can learn it in a very short time, they will no longer need the old complicated signs, and the Confucian schools where these are taught will become deserted. Thus

the influence of the half-educated heathen teachers will fall away, the worship of Confucius will dwindle, and the study of his writings will be left to the learned. School books and Christian tracts are to be immediately printed in the new character and circulated among the people.—*Berichte der Rheinischen Missions Gesellschaft.*

—Dr. O. L. Kilborn writes from Chen-tu: "Following a good Chinese custom, we have during this hot weather placed at our compound gate a large crock. It takes two large pails of tea to fill it, and it is usually filled twice in the day. The passing poor man, laborer, or carrier, toiling under his heavy load, stops to refresh himself with a drink of tea. And, while drinking, he often reads the Christian tracts pasted on the wall immediately before him."

—The *Quarterly Message* (Episcopal), says: We have received from Mr. and Mrs. Felix R. Brunot, two devoted friends of missions, the sum of \$13,000, for the purpose of building and endowing a Home for Lepers in connection with the medical work of our mission in China. The Home is to be established at Ngan-king, on the Yang-tse river, about midway between Shanghai and Hankow. Dr. Edward M. Merrins is already stationed at Ngan-king. This generous gift is made with the devout wish "that the blessing of our Heavenly Father may rest upon the Home that shall be erected for our suffering fellow-creatures."

—The British and Foreign Bible Society distributes throughout the Chinese Empire the Bible in classical Mandarin, 10 colloquial, Kalmuck, Mongolian and Tibetan languages. Last year some 540,000 books were printed; 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that last year no fewer than 11,000

were New Testaments in excellent binding. Some 210 colporteurs were at work, giving either a part or the whole of their time, and they made very effective means for the evangelization of the people.

—The Basle Society will shortly celebrate the jubilee of its fifty years' work in China. The founder of its Chinese mission, Herr Lechler, in spite of his seventy-three years of age, is still in the mission field and comparatively vigorous, along with his wife. The mission was preserved in the midst of serious dangers during the troubles resulting from the Chinese war, without the loss of any life, tho the mission station of Moilim was plundered by the rebels.

AFRICA.

According to his diary, Brother Nye of the Congo Balolo Mission has a varied experience. He is at Lulanga, busy at brick-making, carpentry, blacksmithing, housebuilding, etc., etc., and realizes the "need of patience." For example, a rubber steamer stays the night at the landing, and the Belgian officer is entertained in the mission house, and is apparently interested in the worship and service of praise, at which he is present. The 25 soldiers who accompany him are allowed to sleep in the brick-making shed; but in the morning, after they have gone, it is discovered that they overturned the board upon which the tiles he is drying were put preparatory to burning as an experiment, and all are smashed save two! He says they had been having a Bible reading that morning about the possibilities of a life undistracted by outward circumstances, and here was a test! Oh, these broken tiles! "I did feel annoyed about it after all the trouble I had taken. It is hard at these times to smile and feel happy." Certainly; and much harder on the Kongo, amid the nerve-strain of fever and climate, than it would be at home. An attempt to vary our diet by fish is equally unsuccessful. "I only

caught one," writes Mr. Nye: "the fish were too artful for me and would keep sneaking the bait, and I could not feel the bite, so I gave it up as a bad job."

—An English Wesleyan missionary writes: We have in Johannesburg a native church that will seat 1,000 people, and on a Sunday, as we enter the building, it will be full. There will only be about 30 women there, the rest will be young men, and half of them will be men who have come there to learn—heathen men, unbaptized men. The service has to be conducted in three languages—Dutch, Susutu, and Zulu. We begin with a hymn in the Zulu language, follow with a prayer in Susutu, and then the Lord's Prayer in Zulu and Susutu. First, the congregation join in Susutu. Then we have a hymn in the Susutu language, and after that the lessons are read—first of all in Dutch, then in Susutu, and then in the Zulu. Then we have another hymn in the Zulu language. Let us take a service when a Zulu man is preaching. We have him in the centre. He speaks, and on the right of him is a man who speaks Susutu, and on the left of him a man who speaks Dutch. As he speaks in the Zulu, sentence by sentence, it is taken over—first of all by the man speaking Susutu, and then by the man speaking Dutch, and thus through three tongues the Word is delivered to the people.

—Self-denial in any shape or form is a very rare quality among the Bechuana. The gratification of the appetites and passions of their animal nature is, alas, all too prominent everywhere. Great as is the value they set upon a profession of religion, and upon being full members of the church, the low estimate which they have of the importance of such a profession, and of the qualification demanded by it, is most painful to contemplate. Deacons and other prominent members of our churches have no hesitation or shame in bringing young men and women

forward as fit and proper persons to be received as full members of the church, who cannot read a verse of the New Testament, and are often otherwise utterly unworthy. Whilst money is pretty easily earned, and comparatively plentiful, and often squandered on the merest trifles, the support of the religion which they are so eager to profess is a thing which they are very slow to take in as a Christian duty. Another most unsatisfactory thing among professing Christians is the utter indifference which exists with regard to the education of their children.—*C. M. S. Chronicle.*

—English Friends are opening an industrial mission on the island of Pemba, off the east coast of Africa. This mission is under the care of their Meeting for Sufferings, and Theodore Burt and Herbert Armitage have the management of it. This mission is for the benefit of the 140,000 slaves living there who have recently been set free. Twenty thousand dollars is the estimate for the initial expenditures of the work, of which \$15,000 have been contributed. This is a new field, but one of much promise.

—Rev. H. Bleicken, of the Leipsic Society, on his long journey from the coast of East Africa to the region of snow-capt Kilima Njaro, and while sleeping in his tent on the banks of the Pangani river, was suddenly awakened by the furious barking of his dog. Rising quickly, he saw a huge body turn away from the tent and plunge into the river. A crocodile had intended to make his acquaintance. The evening before, while resting in the door of his tent, he was watcht by a leopard hiding in the grass near by. The beast was suddenly roused and slunk away.

—R. J. D. McAlister has lately returned from Uganda and writes: Bicycles are seen every day in the streets, and one of the missionaries has ridden all the way from the coast to Mengo on a pneumatic-tyre machine. This is

certainly a remarkable trip, as he performed the entire journey in about three weeks. The matter of communications is one of the highest importance and rapid strides are being made in this direction. The railway has now advanced some 60 or 70 miles into the interior, and on my way down I was enabled to travel in a comfortable first-class carriage to Mombasa, along an excellent line at a speed of 20 miles an hour. The line is being built on a thoroughly permanent basis, and excellent stations are being constructed. There are 2 trains daily, each consisting of first and third-class carriages, and at Mombasa, which is the terminus, the station consists of a series of fine stone buildings with a large acreage of lines and goods yards. The trains are already being used by caravans, and the distance to Uganda is being reduced daily. Until the line gets within a short distance of the Lake, the cost of transport is too heavy to allow of any great agricultural development, but meantime the experiment of coffee-planting is proceeding satisfactorily. Another great development in the Protectorate is the completion of a splendid wagon-road, right from the coast to Uganda. This is now in full working order, and before I left bullock-wagons had arrived on the Lake shore. This will not shorten the journey, but it permits of the transport of heavy material, machinery, etc. Captain Sclater is now preparing to take up by bullock-wagon from Mombasa a new screw-steamer of 70 tons, for service on the Lake.

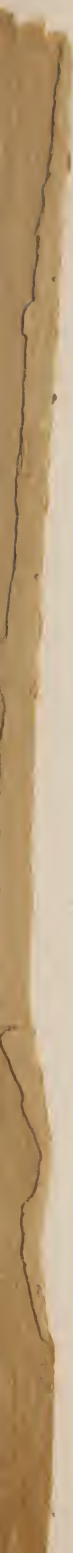
ISLANDS OF THE SEA.

Te Evagkerio Are Tapu. The Gospel of St. Matthew in the language of the Gilbert Islands. Printed at the Pontifical Press in Freiburg, Germany, with the imprimatur of the Archbishop, 1895.

It is the unexpected that happens. The American Bible Society having undertaken to publish the Bible in the language spoken on the Gilbert Islands in the central Pacific, the authorities of

the Church of Rome have adopted the version and have published an edition of the Gospel of Matthew, with some slight modifications, for use among their own catechumens and converts, with numerous woodcuts and a few notes. The text of the Gospel occupies 107 pages of the volume, and is substantially that published by Dr. Hiram Bingham in his edition of 1880. Of the changes which have been made, some are due to a different system of transliterating foreign words, a few to the adoption of a different textual reading, and many are of no account. "Father Edward," the responsible editor, appears to be a careful scholar familiar with the original Greek, and earnestly desirous of supplying the Gilbert Islanders with the means of acquiring a knowledge of the Gospel. It is reported that 5,000 copies of this volume has been taken to the islands, together with 3,000 copies of a book of Bible stories based upon a life of Christ, and other elementary works. His adoption of Dr. Bingham's translation is an unlooked-for testimony to the fidelity of the version which the Bible Society is now supplying, and which is not limited to a single Gospel, but embraces the entire Scriptures of the Old and New Testament.—*Bible Society Record.*

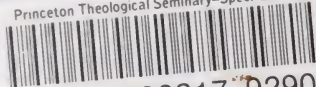
—The newspapers announce a contribution to the Mansion House Indian Famine Fund of £844 from Fiji. Let the fact be noted, and its significance be taken to heart. Sixty years ago, at the time of Her Majesty's accession to the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilization. Two Wesleyan missionaries, who had already labored for some years in the Friendly Islands, had landed on the island of Lakemba a few months previously, and were the first messengers of the Gospel to the Fijian people. The Missionary Report of the following year (1838) speaks of "that distant



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